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ABSTRACT

A study examined the oral language skills needed in a second language to communicate effectively with native speakers. The first part of the study is an analysis of the concept of oral intercultural communication proficiency, particularly as an objective of language instruction. The second part of the study consisted of a survey of native speakers of English and German, and comparison of this data with earlier research on intercultural communication of Finns with Swedes in Swedish. Results (written partly in German) indicate that Finns have rather good grammatical competence in both English and German. Difficulties in communication in these languages are due to limited vocabulary, and in German additionally by slowness and clumsiness of Finns' speech. Finns do not lack empathy or friendliness, necessary elements in intercultural communication, but the monotonous conversation pattern typical of Finns may suggest lack of enthusiasm to German interlocutors. The Germans also pointed out that Finns do not know polite German language usage. The English-speakers tended to show more tolerance. These findings and those of the earlier Swedish study suggest that Finns' greatest foreign language communication dilemma is related to cultural communication patterns transferred to intercultural communication. (MSE)

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University of Turku, Faculty of Education

INTERCULTURAL COMMUNICATION IN FOREIGN LANGUAGE EDUCATION

Kaarina Yli–Renko

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INTERCULTURAL COMMUNICATION IN FOREIGN LANGUAGE EDUCATION

Abstract

The general purpose of this study was to discover how to promote oral skills in foreign language teaching at school. The specific purpose was to analyze intercultural communication from the perspective of foreign language education and intercultural studies. The work was based on the concept of language learning as a lifelong endeavour. It consists of two parts:

I. An analysis of the concept of oral intercultural communication proficiency as a teaching aim led to a definition which included communicative competence, the educational aims of school, and education for international understanding and peace. For the implementation of these aims in teaching practice, the communicative-interactive approach placed special emphasis on learner-centrality, interactive competence, metacognition, reflection, as well as cultural awareness and sensitivity.

II. In the empirical study an attempt was made to elucidate whether Finns involved in oral intercultural communication in English, German and Swedish display similar types of features affecting communication, features to which attention should be paid in foreign language teaching at school. Data were gathered from native English speakers (N=109) and German speakers (N=116) by means of a questionnaire with Likert-type and open-ended questions. The reliability and validity of the evaluations were both considered satisfactory. The results were compared with the results of Laine-Sveiby's study (1987) concerning the intercultural communication of Finns with Swedes in Swedish.

Findings indicate that Finns have a rather good command both of English and German grammatical competence. Difficulties in communication both in English and in German are seen to be due to limited vocabulary, in German additionally by the slowness and clumsiness of Finns' speech. Finns do not lack empathy or friendliness -- which are necessary elements in intercultural communication. However, the monotonous conversation pattern of the Finns may lead to an apparent lack of enthusiasm during their conversation in German. The German evaluators also pointed out that Finns do not know polite German language-use. The English-speakers tended to show more tolerance.

Barriers to communication may be caused by Finnish culture-related communication patterns that the Finns transfer even into English, German and Swedish communication. Finns are too silent, slow, shy and guarded in intercultural communication with English, German and Swedish speakers. Special emphasis was laid upon the lack of intercultural social conversation of Finns while using those languages.

The teaching of foreign languages should aim to lower the barriers to intercultural communication caused by culture-related Finnish communication patterns. Students should be made aware of cultural differences and be taught communication strategies in order to avoid possible misunderstandings and to lessen silence in communication. By constantly practicing those strategies, starting at the beginners' level in everyday language-use situations and continuing with the changing content of conversation, more advanced year by year, the high speaking threshold common to Finns could be expected to become lower. Upon leaving school, the students will then be fluent in basic conversation skills and also be better prepared for intercultural communication in the real world.

Keywords: Intercultural communication, oral language proficiency, foreign language education, language teaching, international education, cross-cultural differences

Preface

The concept of my studies exploring intercultural differences for the purpose of teaching foreign languages at school originates back in the 1970's while I was teaching Swedish and Finnish at the University of California, Los Angeles (UCLA). An interesting observation there was the ability of American students to learn to speak a foreign language at an accelerated pace in comparison to the pace of Finnish students learning Swedish and German in Finland, although the teacher was the same, the teaching methods were basically the same, and even the textbooks used at UCLA were "Finnish" (Nikkilä et al. 1971, 1974). The significance of this observation was that the California students, compared with Finnish students, had had very little experience in learning foreign languages. A possible reason for this difference might be the cultural background of the students. While the Finnish culture is a silent one, "small talk" is of great importance in American culture.

In Finland, the problem of getting students to speak in foreign language classrooms became obvious immediately after my return and disturbed me even more than before my stay in the USA. Understanding how important oral foreign language proficiency is in international contacts, I established a research project to investigate the best conditions for promoting oral language skills in foreign language teaching.

Thanks to international clubs, foreign embassies and chambers of commerce in Helsinki I was provided an opportunity to study English and German intercultural communication of Finns also from the standpoint of native speakers. This report is one outcome of that study.

I want to acknowledge the expert advice of Professor Jarkko Leino in statistical operations. In addition, I owe a debt of gratitude to Docent Sauli Takala, Ph.D., for reading the manuscript and offering excellent suggestions. Warm thanks to my friend Carol Norris, Ph.D., who reviewed my English text.

Turku, October 1993 Kaarina Yli-Renko

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1. INTRODUCTION

1.1. Learning Intercultural Communication as a Lifelong Endeavour

In the 1990's the most important challenge to foreign language teaching and language teacher education is undoubtedly intercultural communication.

Rapid general internationalization through world-wide multinational business and international markets and above all the European integration have led, on the international level, to emphasis on the importance of intercultural communication in which foreign languages are the means of communication.

Not only with such current economic and political interaction but also with the mobility of countless immigrants, refugees and numerous others such as students, sportsmen, tourists, researchers, missionaries all over the world, multilingualism and knowledge of other countries and cultures have become of key importance. This intercultural skill and knowledge are considered to be the basis for international understanding and even for maintenance of peace on earth.

Acquiring intercultural communication proficiency includes, besides knowledge of the language code, also knowledge of one's own cultural environment as the basis for communication and consciousness of the effect of one's own culture-related behaviour. In addition, knowledge and understanding of the foreigner's culture and cultural expectations will become in foreign language teaching very important. Oral language proficiency, direct interaction between people, flexible and natural behaviour in intercultural interaction and fostering of positive attitudes towards foreign language and its speakers must be stressed in foreign language teaching.

Intercultural communication proficiency is such a demanding ability that it would be impossible to acquire it in language studies only after one's general education, which in Finland covers the comprehensive school and senior secondary school. Studying the skills needed in intercultural communication should instead begin early in language studies at school to create by continuous practice a strong basis of intercultural communication for graduate studies and studies during one's working life. Learning intercultural communication is a lifelong endeavour.

1.2. Research Project

This study is part of a broader research project, the aim of which is to discover how to promote oral skills in language teaching at school. The project is based on the concept of language learning as a lifelong endeavour.

The project started in 1988 with studies concerning what kind of oral proficiency was achieved at school as well as to develop communicative tests to evaluate oral proficiency in a foreign language in the senior secondary school. The next step was to study the aims for teaching intercultural communication in general education. It was necessary first to discover what difficulties Finnish adults may meet in their intercultural communication in foreign languages, with special emphasis on cultural differences, and then to determine what knowledge and what language skills should be emphasized at school in teaching intercultural communication. In 1991 the project had proceeded to the stage that we were ready to implement the newly developed goals of oral intercultural communication in foreign language teaching at school. A nationwide study concerning intercultural communication in language teacher education has also been carried out.

Related to this project, the following monographs have been published:

Intercultural communication as an aim of English language teaching (Yli-Renko 1989a, out of print)

Oral language proficiency, and its evaluation at the end of senior secondary school (Yli-Renko 1989b, in Finnish)

Oral communication proficiency in a foreign language, and its learning in senior secondary school (Yli-Renko & Salo-Lee 1991, in Finnish)

Developing oral communication in foreign language teaching in senior secondary school (Yli-Renko, ed., 1992, in Finnish)

The following articles have also appeared:

Oral communication is valued (Yli-Renko 1989c, in Finnish)

Foreigners' experiences of Finns as conversationalists (Yli-Renko 1989d, in Finnish)

A study involving foreign diplomats showed: basic language proficiency of Finns is ok; nonverbal communication limps. (Yli-Renko 1989e, in Finnish)

The computer in learning intercultural communication (Yli-Renko 1990a, in Finnish)

Untersuchung zum mündlichen Deutsch: Finnen beherrschen nicht genug Höflichkeitsformeln (Yli-Renko 1990b)

Silence is golden but baffling (Yli-Renko 1990c)

Interkulturell kommunikation och muntlig språkfärdighet (Yli-Renko 1990d)

Interkulturelle Kommunikation: Eine Herausforderung an die Deutschchlehrerausbildung (Yli-Renko 1992)

Adequacy of the intercultural competence acquired in language teacher education from the viewpoint of foreign language teaching in school (Yli-Renko 1993, in Finnish)

The following master's theses (in Finnish) have been completed in this project under my supervision:

French culture and French people in the C'est ca! - textbook series and students' attitudes towards French culture (Lukander 1991)

Competence of English language teachers in implementing teaching of culture at the lower level of comprehensive school (Myllyniemi & Mäkikalli 1992)

Culture in English textbooks at the lower level of the comprehensive school (Räisänen 1992)

Attitudes of third- and sixth-graders towards the British and the Americans and the English language, and the connection between attitudes, self-concept and language confidence of students (Haavio & Happonen 1992)

Oral everyday communication in French textbooks in the junior and the senior secondary school (Kortesuo 1993)

1.3. Purpose of the Study

This study intends to chart, by using both theoretical and empirical methods, the intercultural communication of Finns in foreign languages for the purpose of improving the teaching of foreign languages at school.

An attempt will be made to analyze intercultural communication proficiency as a teaching aim in foreign languages. The research has indicated (Yli-Renko 1985, 1989a, 1991) that teachers of foreign languages in Finland have a rather limited linguistic concept of the meaning of communicative competence, although it is the present general aim of foreign language teaching.

Furthermore, the purpose of the study is to elucidate whether Finns involved in oral intercultural communication in different foreign languages display similar types of features affecting communication, features to which attention should be paid in foreign language teaching at school, even at the beginners' level.

According to earlier studies (Yli-Renko 1988, 1991), students and even Finnish adults criticize the school for their difficulties in speaking foreign languages. Too much emphasis is put on correct grammatical forms and too little on oral language use. In this study, an attempt is made to discover among the culture-related Finnish communication patterns other reasons for difficulties of Finns in speaking foreign languages.

In addition, the purpose of the study is to find material on cultural differences on which to base conversation practice in class. Identifying cultural differences helps students to understand their own culture-related behaviour and to learn an open and tolerant attitude towards differences. Students will then learn to accept dissimilarities in values and habits of different cultures. To become aware of the influence of culture on human behaviour requires much knowledge of small details, making such learning a long process. The purpose of this study is to find ways to promote this learning process in foreign language teaching at school level.

For language teachers it is self-evident that in international contacts linguistic competence is not enough. The literature indeed includes many articles of a general type on the importance of teaching culture, but there are to our knowledge few if any empirical studies published regarding the specific contents for units in intercultural communication in foreign language courses in Finland's schools.

The questions for this study with which the author attempts to deal are, in detail, as follows.

1. What does intercultural communication mean in regard to foreign language teaching?

This question will be answered by means of conceptual analysis. Intercultural communication will be analyzed in terms of language education. An attempt will be made not only to define intercultural communication as a general teaching aim but also to distinguish the constituent skills a language learner must acquire in order to be able to communicate successfully cross-culturally in a foreign language.

2. How can the objectives of foreign language teaching be specified for Finnish students in terms of intercultural communication?

This question will be treated by answering the following subordinate questions:

2.1. Are there identifiable features in the intercultural communication of Finns using different foreign languages with native speakers? Special emphasis will be placed on the factors that interfere with communication.

2.2 What differences are there in manners and mannerisms in everyday language-use situations between native speakers of English and German and Finns?

These two sub-issues will be studied by comparison of native English and German speakers' evaluations of the communication of Finns in their respective languages. Data come from a questionnaire. The English data have already been published as a monograph (Yli-Renko 1989a). As for the German data, some general articles have been published (see pages 3-5).

Results from the comparison of the German and English data will be compared with the results of a study by Laine-Sveiby (1987) regarding the communication of Finns with Swedes in Swedish.

Concerning the cultural part of the research project, the main theoretical frame of reference will be introduced in this report. From among the many different definitions and theories will be selected for discussion only those of importance to the practice of foreign language teaching at school. During the years since publication of the first project report, on numerous in-service teacher-training occasions and as language-teacher-pre-service-educator, the author has become more and more convinced of the need of practice-relevant research in language education.

PART I

2. CULTURE AND COMMUNICATION

2.1. Definition of the Concepts

2.1.1. Culture

The concept of culture has been defined in different ways depending on the discipline involved (cf. Seelye 1988, 13; Lundberg 1991, 10-14).

Hofstede (1980) has defined culture as the learned, not inherited, collective programming of the mind which distinguishes the members of one group or category of people from those of another. One has to remember that culture is not a characteristic of individuals. It encompasses a number of people -- conditioned by the same education and life experience -- at different levels: national, regional and/or ethnic, and/or religious and/or linguistic, gender-based, generation-based, class-based, and even involving organizational or corporate levels. This study deals with the national characteristics of Finnish culture. Because national cultural norms are more clearly apparent to foreigners than to the nationals themselves (Hofstede 1980), members of foreign cultures serve as my evaluators.

In foreign language teaching there have been two mainstream definitions of culture. According to a narrow definition culture is the sum total of people's achievements and contributions to civilization, such as art, music, literature, architecture, technology, scientific discoveries, philosophy, history and geography. During the 1950's, 1960's and even the 1970's this so-called high-cultural approach prevailed in foreign language teaching.

In the first empirical study of this research project, an attempt was made to emphasize the importance of culture to people's behaviour. Culture was understood in a wide sense as "the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving". (Samovar et al. 1981, 24)

Also in Laine-Sveiby's (1987) generative model of culture, culture is emphasized in the conceptions, knowledge and evaluations as the background factor which influences all our activities. People who have a similar cultural background possess a common "knowledge bank" which consists of information, beliefs, assumptions and values. It is important to emphasize culture as a factor in the background, because culture makes people act differently, value different things and experience different things as important. (cf. Raunio 1989). This concept of 'culture' helps the foreign language learner understand better the different behaviour and customs of speakers of the target language.

For teaching foreign languages, Seeley (1988) has operationalized the broad concept of 'culture' to include all behavioral patterns or lifestyles of the people: when and what they eat, how they make a living, the way they organize their society, how they show approval and disapproval and the traditions they must observe, not to forget the achievements of the society. Seelye's definition resembles Hall's (1959) conception of culture as "the sum total of a people's way of life".

The broad concept of culture reached foreign language teaching at school first in the 1980's. Culture was understood to embrace all aspects of the life of man, i.e. culture was seen to involve "patterns of everyday life that enable individuals to relate to their place under the sun" as Seelye (1988) has expressed it. The concept of German "Landeskunde" can be seen today as the wide definition of culture (Deutschmann 1982, Buttjes 1989).

In 1989 the Board of Education established in Finland a special Culture Project for school in connection with the UNESCO World Decade for Cultural Development (1987-2010). The aim of the Culture Project for schools is to develop the school as a cultural environment and to support the growth of each student into a citizen who puts a high value on national culture and national values and is capable of international co-operation and maintenance of peace. The project is based on the wide concept of culture, meaning first of all, way of life. "Finnish culture" means the Finnish way of life. Culture manifests itself in common experiences, knowledge, values and norms. Culture is, however, a changing, dynamic phenomenon.

(Kouluhallitus 1989b). Evidence suggests that cultural patterns change very slowly (Hofstede 1980).

For implementing culture in foreign language teaching, it is necessary to find out how language teachers understand the concept of culture and its integration in teaching languages. As we know, the teacher alone is responsible for the implementation of the syllabus and the topicality of the teaching.

Robinson (1988, 7-13) made a study of foreign language and ESL (English as a second language) teachers' (N=over 350) definitions of culture. The most common responses belonged among the behaviorist and functionalist definitions. From the behaviorist point of view, culture consists, according to teachers, of observable behaviours: language, gestures, customs/habits, foods and products, literature, folklore, art, music, artefacts. Behaviorists described the behaviour itself, such as family life, leisure time habits or food purchase, without explaining why such activity is taking place. The functionalist definition of culture concerned ideas: beliefs, values and institutions. Culture is an attempt at making sense out of social behaviours. The focus is on reasons and rules of behaviour.

Less frequently, teachers explained culture by a cognitive or symbolic definition such as the world view, a conception which teachers were not even able to clarify. According to the cognitive definition culture consists of things that people have in mind, and their models of perceiving, relating, and in other ways interpreting them. Culture is the logic by which people analyze, organize and understand the world. According to the symbolic definition culture is a system of symbols and meanings. Cultural understanding is "an ongoing, dynamic process in which learners continually synthesize cultural inputs with their own past and present experience in order to create meaning" (Robinson 1988, 11-12). Both cognitive and symbolic concepts of culture are usually non-observable and internal to the representative of the culture as well as to the learner.

Schein (1987) uses similar definitions of culture by dividing culture into three levels. On the surface level (level one) there are artefacts and creations, technology, art, material culture, language and perceivable behaviour, corresponding to the behavioristic definition. The second level includes values, attitudes and norms which can be explicitly described to show the reasons for and background of the phenomena of the first level, corresponding to the functional definition of culture. These are the levels which foreign language teaching usually deals with. The deepest, unconscious and invisible cultural level includes fundamental presumptions such as the people's relationship to the environment, Nature, other people, time, space and even their position in the universe. The mastery of the deepest level of culture belongs to the specialists in the field, in this case to the language teachers. Teacher education in the philological faculties is of key importance.

In Finland, the school curriculum of foreign language teaching includes Schein's levels one and two corresponding to the broad concept of culture. However, the common curriculum does not guarantee that language teachers implement teaching of culture in their practice.

Two student teachers (Myllyniemi et al. 1992) charted in my research project the readiness of English teachers to implement intercultural communication in primary education. Among other things, teachers (N=100) were asked to define what culture means in foreign language teaching. Answers to the open-ended questions were analyzed according to Robinson's model. Results showed that most respondents (54%) understood culture behavioristically as a wide concept emphasizing everyday culture; 13% explained culture to mean people's achievements, the so-called high culture; 5% of respondents admitted that they "could not say" what culture means, while 28% of the respondents explained culture incorrectly trying to explain something because they could not really explain. As for teaching, 25% did not consider teaching culture so important in foreign language courses, 39% considered it very important and 36% important.

The study by Myllyniemi et al. indicates that many in-service English language teachers have a rather limited or problematic conception of what culture might mean in language teaching. In the study, English teachers themselves did express the need for in-service training in teaching intercultural communication. In this respect, language textbooks in Finland do not provide yet enough adequate materials (Räisänen 1992, Jokiniemi 1992, Yli-Renko, ed., 1992).

In the present study, focusing on intercultural communication for teaching foreign languages at school, the wide definition of culture is adopted, culture meaning all the factors connected with the people's patterns of living, such as language, manners, beliefs, social relations, values, and of course also the high culture. In this study the focus is on culture-related features in oral foreign language communication of Finns and differences between the Finnish culture and other cultures in everyday manners and mannerisms.

2.1.2. Communication

Human communication has been defined in different ways due to the perspectives of the scholars (e.g. Corder 1973, Samovar et al. 1981, Hellgren 1982, Yli-Renko 1985, Rasberry et al. 1986, Lübcke 1988). For the purpose of teaching foreign languages in which the aim is to develop communication skills, we define communication as the intentional transfer of information between two or more people involving both verbal and nonverbal aspects (cf. Yli-Renko 1989a, 5).

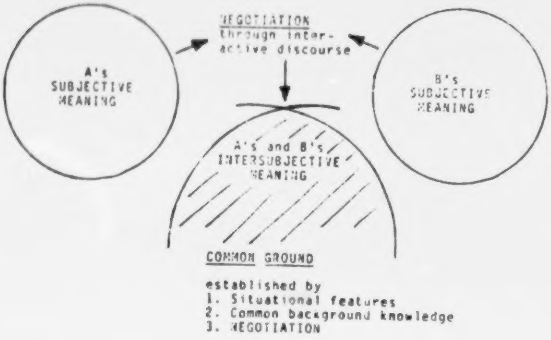
Verbal communication includes speaking and writing. In intercultural communication oral skills are emphasized. Today even written language resembles more and more the spoken language, thanks to the new media (electronic mail, telefax). This study is limited to spoken verbal and nonverbal communication.

Written language, however, is also an important part of intercultural communication. But, as mentioned earlier, foreign language teaching, because of the back-wash effect of the written matriculation examination on teaching, concentrates on teaching of the written language. Therefore, as evaluated by students themselves and language teachers, there are no major problems in learning foreign language reading and writing skills at school in Finland (Yli-Renko 1985, 1991).

In addition, research on need for language skills in Finland shows that the most important aim of language teaching at school and in universities of technology is - as evaluated by students, teachers and representatives from the working life - oral communication, including reduction of Finns' hesitation to speak foreign languages (Berggren 1982, Yli-Renko 1985, 1988, 1991).

The term 'oral language proficiency' applied to foreign language teaching means, for this study, oral communication, in which the language used in two-way face-to-face communication is the means of social interaction. It involves two or more parties whose "knowledge, attitudes, experience and sociocultural background act as a filter in giving meaning to sent and received messages" (Rasberry et al. 1986).

In foreign language teaching special attention has to be given to the negotiation of meaning in communication. Lack of shared information is rather common in communication between "foreigners". The meanings of certain concepts which are self-evident between native speakers have to be negotiated in the "foreigners" discourse in order to be able to establish common ground for communication: that is, to be able to "talk about the same thing". In fact, negotiation of meaning can occur in any discourse where there is unshared knowledge, not only between foreigners. (cf. Riley 1985). Riley has diagrammed the negotiation process as follows:


A's SUBJECTIVE MEANING
NEGOTIATION through interactive discourse
B's SUBJECTIVE MEANING
A's and B's INTERSUBJECTIVE MEANING
COMMON GROUND
established by
1. Situational features
2. Common background knowledge
3. NEGOTIATION

Oral communication is a dynamic irreversible process. Since it cannot be reversed, once started, an important ability to learn is to make repair in conversation in a foreign language, just as we do in communication in our mother tongue (cf. Salo-Lee 1993).

Further, essential in oral communication are the common situational context and turn-taking between the roles of speaker and listener. Change of turn-taking can happen very fast. But to face-to-face communication also belong longer monologue-type of turns, which are part of normal discourse. The length of turns depends not only on the speaker but also notably on the listener who has the opportunity to interrupt the speaker (Strecker 1978).

In foreign language teaching one must emphasize the importance of longer monologue-type of turns. According to an earlier study of

German language teaching (Yli-Renko 1989b), Finnish students were not able to speak at length on a topic in German -- not even when German had been their first foreign language -- by the end of senior secondary school. Oral German communication was not real conversation; students mostly answered briefly the questions posed.

Spoken messages are accompanied in conversation by nonverbal communicative activities. A person constantly supports spoken messages with his body, facial expressions, and gestures. People send and receive nonverbal messages consciously and unconsciously, intentionally and unintentionally. Nonverbal messages are divided into paralinguistic (intonation, tempo, loudness, pitch, quality of voice) and extra-linguistic (gestures, body-movements, facial expressions, posture, eye contact, appearance) phenomena. (Chapter 2.3.).

In foreign language teaching too little attention is paid to nonverbal communication, although its part in a communication event is significant. According to some communication theories, as much as 70-80% of the interaction between people happens nonverbally, and only 20-30% with words alone (cf. Raunio 1989). In American face-to-face-communication between two people, 93%, according to a study by Mehrabian (cf. Rasberry et al. 1986, 123), and 65%, according to Luce et al (1987) is taken care of through nonverbal messages. In her "culturem"-theory, Oksaar (1985) emphasizes the importance of nonverbal communication in oral communication particularly when proficiency in foreign language is not very great. Knowledge of nonverbal communication can help one to understand and it can also help one to make oneself understood. Nonverbal communication is always the product of its own culture. (Porter et al. 1988, 28). The relationship between nonverbal messages and culture will be discussed in Chapter 2.3.

2.2. Culture and Language

In intercultural communication in which foreign language is the means of communication, the interaction between language and culture is a major variable. Mastery of grammar, pronunciation and vocabulary of a foreign language is not sufficient for true intercultural communication. The learner has to know, besides the denotation of the words, also their connotations and their social context in a foreign culture. In foreign language teaching the learner has to be made aware of the interaction between language and culture.

Traditionally, the relationship of language and culture has been based on the Sapir-Whorf hypothesis (Whorf 1956 in e.g. Stern 1983, 203-206). Narrowly interpreted, this says that language determines the world-view of man, has power over his mind, over what a man thinks and in what way he perceives reality. According to the Sapir-Whorf hypothesis, language produces culture. (Brown 1980, 143).

The Whorfian hypothesis has been criticised and tested by researchers with some less radical interpretations of the relationship of language and culture. According to one newer interpretation language does not determine the thought and mind but only influences them and guides them (cf. Leino 1983, Brown 1980).

Leino (1983, 190-208) has studied the influence of the Finnish language on Finnish thinking on the basis of examples selected from the lexicon and has come to the conclusion according to the newer interpretation of the Sapir-Whorf -hypothesis that the Finnish language reflects only partly both Finnish nature and culture.

The same type of interpretation of the relationship between language and culture has been given by Oksaar (1988) in emphasizing the two-part relationship of language to culture. On one hand, language is culture-specific and part of the culture, and on the other hand language is the means of observation and description of culture. Language is not only communication within a group of people. It is also in itself a factor that unites the group and separates it from other groups. Vocabulary reveals what is important in a foreign cultural community. Also Oksaar (1988, 12) mentions the classical example of different expressions of one English word 'snow' in the Eskimo language, snow being such an important element in Eskimo culture.

Critics of the Sapir-Whorf -hypothesis have referred to the differences among cultures of English-speaking nations despite having the same language. Sapir (1921) has stated himself that the common language cannot guarantee a common culture forever if the political, geographical and economic conditions are not the same throughout the territory (Corder 1976, 67). According to Corder (1976, 69) the linguistic codes will also separate, although slowly. According to studies by Barnett et al. (1981, 334) language affinity determines the similarity of cultures more than does geographical proximity. Figure 2. (page 22) shows for example that there are, however, fewer differences between American and British cultures than there are between white American and black American cultures.

Besides separation of culture and language, the fusion between them is also possible when two culturally different societies develop a common economic and political system. One culture can swallow the other or both can remain separate and influence each other (Corder 1976, 67-68). Oksaar (1984, 249) suggests in relation to the latter point the use of the term "biculturalism" to set beside bilingualism.

Researchers have not yet been able to reach a consensus on whether language or culture is the primary agent. According to American sociolinguist Grimshaw (1973) language and culture probably act together and influence each other. (cf. Takala 1987). The testing of the Sapir-Whorf hypothesis during the last decades has brought, however, very contradictory results. A consensus has been reached on the following matters:

1. "Languages primarily reflect rather than create sociocultural regularities in values and orientations.
2. Languages throughout the world share a far larger number of structural universals than has heretofore been recognized.
3. If we can put aside the issue of "what first causes of what", we are left with the fascinating process of ongoing and intertwined conversation and interaction. In these processes languages and societal behaviour are equal partners, rather than one or the other of them being "boss" and "giving orders" to the other." (Stern 1983, 206).

For foreign language teaching, it is important to know that language and culture interact; they are inseparable and they are both learned and they transmit beliefs, values, perceptions and norms. (Samovar et al. 1981). Language expresses the thinking behind the culture as well as its world views. Language is the fundamental condition of a culture, and culture is an integral part of interaction between language and thought. (Brown 1980). For learning of foreign languages it is important to convince language teachers that learning to express oneself in another language means learning to adopt someone else's reference frame as well. Language use has to be seen as a cultural activity (Kramsch 1989, 34).

2.3. Culture and Nonverbal Communication

While there is research indicating universal features in nonverbal communication, e.g. facial expressions showing feelings, such as hate, melancholy, joy, fear, surprise and disgust (cf. Scherer & al. 1982, Jeffmar 1987), most nonverbal communication is culturally based.

Brown (1980, 199) indicates that the expression of culture is so bound up in nonverbal communication that the barriers to culture learning are more nonverbal than verbal. From the point of view of the teaching of foreign languages, awareness of cultural variations in nonverbal communication includes the following areas: proxemics, kinesics, and paralanguage.

Proxemics

Proxemics is concerned with space and distance between people. There are differences in proxemics also within a culture depending on the type of encounter. Hall (1959) has developed a model of personal space and distance among people in the USA, which has become a basis for comparison of the use of distances in other cultures.

Cultures vary widely in acceptable distances for example for social conversation. The normal conversational distance between white Americans is about 50 cms., between black Americans less. The conversation distance is about the same in England and Australia as in America. (Pease 1990, 26). Arabs, Latin Americans and southern Europeans stand closer, -- Arabs about 20 cms. -- when they talk, while northern Europeans, Asians, Indians are identified as noncontact cultures (Watson 1970). In social conversations, Finns need about 90 cms. distance to the communication partner.

Physical contact is a proxemic feature demonstrating cultural differences. The British, German and Nordic cultures employ very little touching in public. A study by Barnlund (1977) indicates that Americans are quite tactile people. The Italian, French and Arab cultures are highly tactile people (Permer 1989). Particularly handshaking, hugging and kissing in greeting are the forms of communication in which physical contact varies in different cultures. The German constant handshaking is well known. The American custom that only men shake hands with each other as well as the big friendly smile and hugging on greeting and parting not only among friends but also among "acquaintances" was quite a surprise to a Finnish student who never had heard anything of nonverbal communication while studying English as his first foreign language for ten years at school and a couple of more years at university.

Kinesics

Kinesics includes facial expressions, posture, gestures and any other body movements which might carry messages. Cultural differences have been found for instance in eye movements of people during conversation. According to Mehrabian (1972), Europeans and Americans do not look at conversation partner as much as Arabs do. In some Far Eastern countries it is even rude to look another person in eye during conversation. (Argyle 1975). According to Morain (1987) a white American listener keeps his eyes on the face of the speaker, while the American speaker looks the communication-partner in eye once in a while to assure that he is listening. British and German speakers and listeners are supposed to look each other in eye during conversation. According to Finnish etiquette, the same is true for Finns.

Cultural differences appear also in gestures, e.g. in gestures used for "yes" and "no", for showing approval and disapproval, and for making and refusing requests (Morain 1987, 129), also in use of the hands during conversation, e.g. French people use their hands a lot while talking; in Finland it is considered to be uncultivated.

Paralanguage

Paralanguage includes all production of sounds that are vocal but nonverbal. These nonverbal sounds can have differences in meaning in different cultures. (cf. Argyle 1970). Paralanguage is used in conversation e.g. when taking time to think (um-m, uh-uh), when interrupting (umm, uh uh huh) and for a listener showing participation with "hm", "uhm"-sounds accompanying gestures and facial expressions (cf. Salo-Lee 1991, 9-12). Even silence as a communication factor belongs to the field of paralanguage.

An interesting observation is that Finnish students usually forget to use facial expressions or body movements while practicing conversation in a foreign language at school although they use some nonverbal communication when speaking their mother tongue.

3. INTERCULTURAL COMMUNICATION

3.1. Definition of the Concept

Intercultural communication is not a new concept. It has existed in all eras as people have travelled for reasons of exploration or exploitation. But as an independent systematic discipline, it is still rather new. There is no coherent theory about what happens when interaction across cultures takes place. Anthropologists, sociologists, linguists, ethnologists and today also educational researchers approach the field of intercultural communication from different angles. Traditionally, the research has been concerned with immigrant or ethnic groups of people, not so much with individuals. (e.g. Hall 1981, 1982, Grönfors 1985, Argyle 1988, Kim 1989). In education, intercultural communication, particularly in multicultural societies, including multicultural classrooms, has become today an important field of research, and also on individual level (cf. Rehbein 1985, Redder et al. 1987, Gollnick et al. 1990, Lundberg 1991, Richard-Amato et al. 1992).

'Intercultural communication' is an all-encompassing term referring to communication between people from different cultural backgrounds (Samovar et al., 35). 'Cross-cultural communication' and 'transcultural communication' are often used as its synonyms (Allwood 1985). According to some scholars cross-cultural communication emphasizes particularly intercultural linguistic communication (e.g. Fisher et al. 1978, Knapp et al. 1987). Only 'intercultural communication' has a literal equivalent in the Finnish language (*kulttuurien välinen viestintä*). The natural term to be used in this study is 'intercultural communication' which will cover the term 'cross-cultural' and also be used as a synonym with it.

Different aspects of intercultural communication have been described as linked in a multidimensional form of interaction, e.g. international communication as interaction between members of different nations and governments (Fischer et al. 1978), interracial communication as interaction between different races, and inter-ethnic communication as interaction between different ethnic groups. (Samovar et al. 1981, 34-36).

Among the diversity of theories on intercultural communication, consensus has been reached at least on two fundamental propositions:

1. "Intercultural communication occurs whenever the message producer is a member of one culture, and the message receiver is a member of another.
2. Language and culture are inseparably intertwined". (King 1988, 220). The complicated relationship between language and culture was discussed in detail in the previous chapter.

In this study, the term 'intercultural communication' is used to refer to communication in which the sources and receivers have, besides different cultural backgrounds, also different mother tongues, in other words at least one partner does not speak the language of communication as his mother tongue. The focus of this study is on the communication of Finns in foreign languages with native speakers of the respective languages.

3.2. Influence of Culture on Intercultural Communication

As stated earlier, culture manifests itself in patterns of language and in forms of activity and behaviour of the people. Culture influences the individual person. It is largely responsible for his entire repertoire of communicative behaviour. Consequently, the repertoires of two people from different cultures may be very different, which can lead to misunderstandings or complete lack of communication. (Porter et al. 1988, 21).

The influence of culture on the individual and the problems of sending and receiving messages across cultures are illustrated in Figure 1. In this model, three geographical shapes represent three different cultures. Another shape within each culture represents an individual who has been formed by the culture. The slightly different shape of the individual from that of the culture suggests that people vary within any culture and that other things than culture, such as age and personal character, influence the individual.

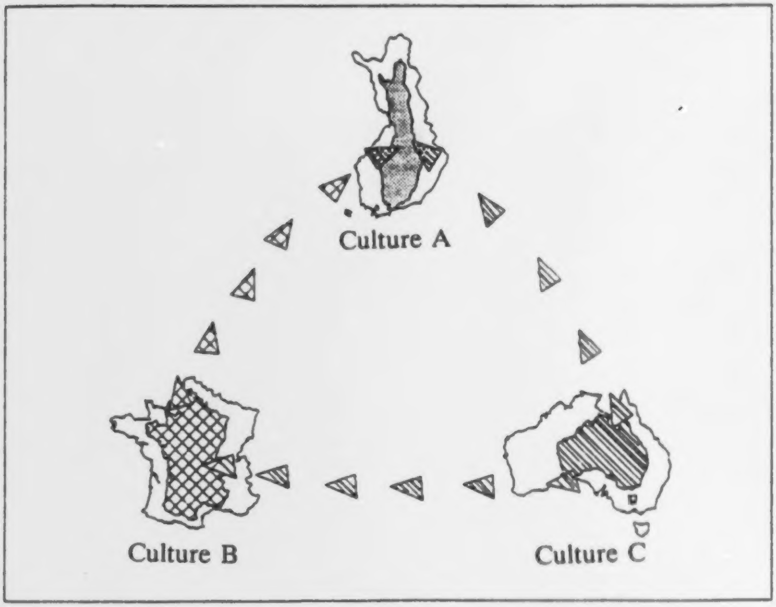


Figure 1. Model of intercultural communication (Räisänen 1992, adopted from Porter et al. 1988, 22)

The arrows connecting the three cultures (Finnish = A) represent messages being sent and received. When a message leaves one culture, it contains the meaning intended by the sender, the arrow having the same pattern as the culture. When a message reaches the other culture, it undergoes a change in which the influence of the second culture becomes a part of the message meaning. The meaning becomes modified because of the culturally different repertoire of communicative behaviours (Porter et al. 1988, 21-24). Misunderstandings in intercultural communication can happen not only because of the misinterpretations stemming from one's own cultural background but also because of lack of knowledge and understanding of the communication partner's culture and cultural expectations.

There can be a wide variation in cultural differences during intercultural communication. (cf. Byram 1989, Byram et al. 1990). Figure 2 shows roughly in a minimum-maximum dimension the degree of difference between two cultural groups which can be seen to depend on the comparative social uniqueness of the two groups.

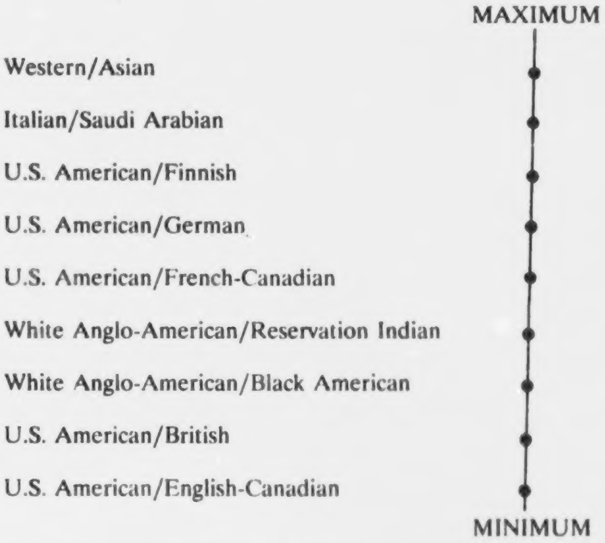

MAXIMUM
Western/Asian
Italian/Saudi Arabian
U.S. American/Finnish
U.S. American/German
U.S. American/French-Canadian
White Anglo-American/Reservation Indian
White Anglo-American/Black American
U.S. American/British
U.S. American/English-Canadian
MINIMUM

Figure 2. Comparison of cultures along a scale of minimum to maximum cultural differences. (Adapted from Porter et al. 1988, 23)

As can be seen in Figure 2 the biggest cultural differences are between Asian and Western cultures. At the minimum end are -- from the American point of view -- the US American and English-Canadian cultures as well as US American and British cultures. The difference between American culture and Finnish culture is placed above the American-German difference, because the Finnish language is not related to the English language as the English and German languages are to each other. However, physical characteristics of Finns and Americans are similar and the roots of Finnish and American philosophies lie in ancient Greece, while most Americans and Finns also share the Christian religion. The relationship between Finnish and British/English-Canadian cultures is virtually the same as the relationship between the American and Finnish cultures.

Studying possible differences among the cultures of people speaking the same language is also, indirectly, the focus of this study. Native English and German-speaking people, themselves belonging to different nationalities, give their evaluations of the communication of Finns in German and in English. These evaluations will be controlled according to the nationality of the evaluators. An important aspect in foreign language teaching is naturally the consideration of the cultural differences of nations speaking the same language.

The major concern of the present empirical study is to explore the cultural variance in the perception of everyday modes of behaviour and communication practices in the intercultural communication between the native English and German speakers and the Finns.

3.3. Barriers to Intercultural Communication

In intercultural communication, the different cultures of the participants and the different interpretations of messages, which stem from one's own cultural background, can cause misinterpretations of verbal and nonverbal sociocultural meanings. These misinterpretations can lead to complete failure of communication. (cf. Gumperz 1977). The sensitisation of students to the differences among cultures and the causes of possible misunderstanding in intercultural communication is one of the most important tasks of foreign language teaching.

Ethnocentrism and xenophilia

The highest barriers in intercultural communication may be caused by ethnocentric cultural attitudes, which are the most permanent cultural characteristics of man. Basic factors in ethnocentrism are integration and loyalty among ingroup members, hostile relations between ingroup and outgroup members and positive self-regard among ingroup members in contrast to derogatory stereotyping of outgroup characteristics (Seelye 1988, 101). One important component of ethnocentrism is that ingroup values and standards are accepted as universally applicable. The primitiveness or development of the other culture depends on the extent to which it resembles one's own culture. The less one knows about other cultures, the more one's own culture is used as the norm of evaluation.

Finnish people have been living for such a long time so widely separated from the rest of the world that there are often in the

Finnish culture ethnocentric features. In the most primitive form, ethnocentrism manifests itself today within Finland in racism against refugees and immigrants. Sometimes there are among Finnish people features of xenophilia visible, the belief that in foreign cultures everything is better.

Knowledge of other cultures and cultural behaviour patterns is the best education against ethnocentrism. Without knowledge of other cultures and the ability to understand the foreigner according to the foreigner's standards, there is no possibility to succeed in intercultural communication.

Stereotypes and prejudices

In intercultural communication, misunderstandings may result not only from communicative interpretations on the basis of one's own culture but also from exaggerated generalities regarding the target culture which are oversimplifications called cultural stereotypes. Cultural stereotypes are characteristics attached to individuals on the basis of group membership forgetting individual differences. (Brown 1980; Samovar et al. 1981)

Cultural stereotypes are born as are other attitudes and beliefs: Some are adopted from parents, friends, teachers, and others through one's experience and also through the news media. It is quite common for a person to adopt stereotypes from other people when he does not himself have experience enough of members of the respective group. Stereotypes adopted through one's own experience are usually based on acquaintance with one or two members by generalizing their characteristics to other members of the same group and by trying to find confirmation of them in communication situations later with other members of the same group. In that case such a stereotype is harmful, because each individual is a unique individual and as noticed earlier, behaviour is influenced by other things than culture.

Stereotypes are in general seen to have a negative influence on intercultural communication (cf. Allport 1986; Lehtonen 1987). This is the case with negative and false stereotypes which may be due to prejudices and even hinder intercultural communication.
Many stereotypes are based, however, on generalizations of the results of cross-cultural research which has shown that there are characteristics that make one culture different from another. Ste-

reotypes represent, then, a culture, not an individual. They are valid to the extent that they provide clues on what to expect generally when meeting members of that culture. (cf. Brown 1980, 125; Hofstede 1980).

In the business world, literature concerning typical features of different countries serves as a guide to successful communication with foreigners. Even if it comprises rough generalizations it gives useful information in fields in which there might be intercultural differences leading to failures in communication.

According to stereotypical opinions of British folk characteristics, the British are reserved, polite, thrifty, trustful and traditional people. They are industrious and very polite. In communication with the British, 'Thank-you' and 'Please' are very important expressions. British are friendly and expect the same from the others too. (cf. Brown 1980, Aaltola et al. 1989).

Aaltola's (Aaltola et al. 1989) research is based on interviews with 300 Finns working in 80 different countries. The purpose of the study was to discover how different cultures appear from the Finnish point of view and how a Finn should behave in those countries.

Stereotypical concepts of Americans are that they are rich, informal, materialistic, and overly friendly and talkative, emphasizing wise use of time and effectiveness and admiring youthfulness. Americans are patriotic. They are polite, positive and talk easily even with foreigners. In that big country there are, however, big regional differences. (Aaltola et al. 1989, cf. Rusanen 1993)

The stereotype for German business people is that they are formal, polite in behaviour (shaking hands) and in language use (use of titles): they are industrious, disciplined, talented in organizing things and punctual (Rischar 1982), effective, logical, formal and rigid (Rusanen 1993).

In foreign language teaching, the role of the textbook is important as a source of factual information. According to the master's thesis by Räisänen (1992) on textbooks for English in the lower level of comprehensive school, older textbooks give rather a stereotypical picture of the target culture, while newer textbooks let the students build their own concept of the people and life in each culture.

The language teacher has a very important task to interpret the information given in textbooks of the target culture and the differences between cultures and different world views, emphasizing at the same time individual differences. Cultural stereotypes are not necessarily negative, if one recognizes their existence. Certain stereotypes are in general true and can help the person to understand the other culture and its differences. It is, however, important to base one's knowledge on research on the particular cultures, not on false stereotypes.

A concept interrelated with stereotype is in intercultural communication prejudice; these usually occur together. While a stereotype is the belief that a certain group of people has a common characteristic with an evaluative connotation, prejudice is a general positive or negative attitude towards a certain group. Negative prejudices seem, however, to produce the most social friction. (Samovar et al. 1981, 123-124)

Prejudices are manifested in the following ways according to the intensity:
- talking about one's negative attitudes to the target groups
- avoidance of members of the disliked groups
- discrimination
- physical attack
- lynchings, pogroms, massacres. (Samovar et al. 1981, 124)

In Finland, prejudices have been expressed towards refugees such as the Vietnamese and Somalians, even by physical attacks.

Preventing prejudice is one of the most important affective aims of foreign language teaching. Awareness and knowledge of other cultures and explicit comparisons between the socio-cultural contexts of the countries in question can prepare students to face problems in intercultural communication situations without prejudice. In addition, it is important to teach students to ask questions about foreign realities in completely new situations, because it is impossible to prepare students for every conceivable situation. (Baumgratz 1985).

Lack of empathy

Successful communication requires the ability to understand the discourse partner's cognitive and affective states. Insight into feelings and characteristics of other people belongs to the problem area of empathy. Empathy is defined as "a process of comprehending in which a temporary fusion of self-object boundaries permits an immediate emotional apprehension of the affective experience of another" (cf. Brown 1980, 108). When experiencing empathy one understands what the other person thinks, experiences, feels and understands, why he acts as he does. (Kalliopuska 1983, 13)

The concept of empathy has been allied to the ability of the foreign language learner to identify with the communicative behaviour of users of the target language (Stern 1983, 381). False presuppositions and assumptions about the communication partner cause false inferences, may be even barriers to communication. But with mutual empathy, even complicated and misunderstood communication situations can be salvaged.

Some of the most common inhibitors of empathy are, according to Samovar et al. (1981), a constant self-focus, the tendency to note some features to the exclusion of others, stereotyped notions and lack of previous knowledge about the culture of the communication partner. In intercultural communication, a common barrier to empathy is lack of awareness of the influence of one's own cultural behaviour patterns on communication.

Language is the primary means, but also nonverbal communication is an important factor in showing empathy. The challenge of empathy in foreign language learning is rather large because the student not only has to try to transpose himself into the personality of another person with a different cultural background but also has to show his empathy in a language and with nonverbal communication patterns in which he might be insecure.

Empathy belongs, however, among those "skills" one is able to learn. There are two important aspects in developing and exercising empathy, an awareness and knowledge of one's own feelings, and identification with another person. In order to be able to feel empathy towards another person one has to know oneself. (cf. Brown 1986, 108) In intercultural communication, it is important to know and appreciate one's own culture in order to be able to understand and appreciate the target culture.

In addition, Baumgratz (1985, 120-121) suggests that it is possible to learn to cultivate one's emotions in order to create empathy. The students should learn to control their negative emotions and transform them into positive emotions. The concept 'positive' Baumgratz uses in the sense of being open to the foreign reality. She emphasizes, however, the importance of critical judgements to be based on solid knowledge and not uncritical acceptance of everything one sees. "The feeling of empathy means", according to Baumgratz, "primarily that before reacting one tries to think, to analyze what is going on, by, for example, asking one's partner to explain his or her behaviour, beliefs and interests and only then deciding whether or not one approves of what he is saying or doing. In this way one retains both one's individual identity and one's critical faculty".

One important aspect of empathy is to show real interest in foreign reality, real interest which also is the expression of a deeper understanding. From my experience as a teacher of the German and Swedish languages in senior secondary school in Finland, I can still remember how difficult it was to get the students really interested in foreign reality, whereas, in teaching beginning Swedish and Finnish at UCLA in California, the students, who were the same age as the Finns, at least seemed to show real interest and could not get enough information on those countries. One may ask, what are the reasons for Finnish insularity and lack of curiosity about foreigners? Perhaps increased student autonomy at schools will inspire more student interest in many areas.

4. ORAL COMMUNICATION OF FINNS FROM AN INTERCULTURAL PERSPECTIVE

Traditionally, the view of oral communication of Finns is rather pessimistic: Finns are silent; they are clumsy and afraid to speak.

Before 1988 when the first empirical English part of the present study was done, there was not much empirical research on Finns' oral communication (cf. Widén 1991). Earlier research deals primarily with silence and communication reticence (Lehtonen 1983, 1984; Lehtonen et al. 1985; Sallinen-Kuparinen 1986).

At the end of the 1980's and in the beginning of the 1990's research on intercultural communication has been published mainly in applied linguistics (Laurinen et al., ed. 1988, Sajavaara et al., ed. 1991, Nyyssönen et al., ed. 1992, Lehtonen, ed. 1993, Rusanen 1993).

Communication reticence is considered as "negative dispositional or situational affective response towards oral communication likely to restrict or inhibit one's interactive functions" (Sallinen-Kuparinen 1986, 17).

The traditional concept of Finns having a low communicator image of themselves receives empirical corroboration in the research (Sallinen-Kuparinen 1986). According to the evaluation of young adults (N = 1094) of their own oral communication ability, less than 20% regarded their oral skills as good to excellent, 78% as average or worse (Sallinen-Kuparinen 1986, 84). Communication reticence followed the international normal-curve equation: 16% were high, 17% low and 67% moderate communication-reticents. In communication with parents and friends Finns are relaxed. But tension, fear, or nervousness are felt when taking part in a discussion, starting a conversation, opposing someone, addressing a meeting, and asking and answering a question in the classrooms during a lecture or a seminar meeting (Sallinen-Kuparinen 1986, 95).

Communication reticence is not a problem unique to Finns. Various studies indicate that there are approximately 10-30% reticent Americans, and stage-fright is also a typical American phenomenon (e.g. McCroskey 1977). It has been suggested that as many as 40% of Anglo-Americans are apprehensive in interpersonal contexts (Zimbardo 1977).

As reasons for the communication reticence of the Finns, Sallinen-Kuparinen's study suggests rare formal interpersonal and public speaking experience, too little formal speech education, or lack of feedback in communication. The level of communication reticence was significantly affected by environmental factors of the respondents, such as education, growth milieu, and the family's socio-economic status. (Sallinen-Kuparinen 1986). Both American (McCroskey 1977) and Finnish studies (Sallinen-Kuparinen 1986) indicate that people from rural areas are more communication reticent than people from urban environments. An interesting observation both in American and Finnish research was that females show a higher degree of stage-fright than males.

Sallinen-Kuparinen points out that Finnish cultural self-presentation norms have probably influenced the evaluations (Sallinen-Kuparinen 1986, 183). In the Finnish culture, modesty and verbal underrating of one's own ability are to be expected. When evaluating their own communication skills as no more than average, the respondents may be only following cultural norms. Devaluation of self is characteristic also for Japanese, Chinese and Korean cultures (Ockabe 1983, cf. Sallinen-Kuparinen 1986, 183).

The Finnish culture has other features than devaluation of self in common with the Japanese and Chinese cultures. One important similarity is the acceptance of silence in communication. In intercultural communication research, particular attention has been given to the role of talk and silence.

In the Finnish culture silence is 'a way to communicate'. Social intercourse does not require continuous talking as e.g. it does in the American culture where silence has a negative value, and the way to communicate is to talk. Lehtonen (1984, 87) suggests that on a silence-talk scale, the Anglo-American culture is near one end and the Finnish culture is at the other end, although the Finns are moving towards the Anglo-American oral communication patterns. The recent research by Rusanen (1993, 60) on the Finns in international communication situations shows that the Finns still are clearly quieter and "more timid" than the self-confident and talkative American, French and German people.

People adopt these talk-silence communication patterns at an early age. Patterns of verbal communication, which include periods of active verbal exchange alternating with periods of silence, are established early during the preschool years (cf. Sallinen-Kuparinen 1986, 18).

It has been suggested that British and American children generally talk more than children in societies which do not emphasize the importance of talking. The American child by the age of five will not only avoid gaps in conversation by responding immediately to any verbal stimulus but also will help to create an atmosphere where silence is not acceptable. According to Lehtonen (1983) Finnish children are trained to silence from early childhood. They are not expected to converse with adults unless encouraged to do so, and during meals especially, silence rather than talk is to be expected. Today, however, Finnish parents are more tolerant towards speaking of children than some 20 years ago.

In intercultural communication, with the varying roles of silence and talk, timing is an important factor. Studies show that an average Finn speaks at the rate of six syllables per second which is the universal norm for a spoken language. Also the number of pauses in any total speaking time is about the same in Finnish as it is in any other language. However, Finns do vary in one regard and that is in their toleration of silence. They accept silence as a normal part of communication and do not always rush in to fill the void. (cf. Sallinen-Kuparinen 1986, 27).

A corollary to this is the fact that Finns are less tolerant of interruptions than speakers in Central Europe or in the United States and Britain. Finns require more silence and space between one speaker and the next. The Finnish listener is also silent. (Lehtonen et al, 1985).

Many typical features of a Finnish speaker can be explained in terms of differences in the perception of appropriate timing. The typical timing for Finns is to have long waiting periods between speakers, low tolerance of interruptions and high tolerance of silence. Oral communication is ultimately interpreted based on the relationship between the speakers and their cultural backgrounds. (cf. Sallinen-Kuparinen 1986, 28).

Finns' use of long pauses between speakers, a custom which is acceptable in Finnish communication, can cause interference in intercultural communication. Widén's studies from 1983 (Widén 1991, 96-97) show that for Germans, Finns are too slow in response; it takes too much time to get an answer from a Finn. Widén explains this silence by the Finnish habit of verbalizing only the product of thinking, while the Germans and also the Americans verbalize the whole process, including thinking and listening. This explanation seems convincing. Being used to communicate so much with Americans and Germans, I sometimes have to ask my Finnish partners in a phone conversation, "Are you still there"? and I can get the answer "Yes, but I am thinking". In a foreign language, moreover, thinking time must be even longer than in the mother tongue.

In intercultural communication, the attitude of the speaker towards verbalized communication is very important. A difference in the expectations of speakers from different cultural backgrounds may cause severe problems. Speech is expected in some cultures and remaining silent can be interpreted as an inhibition which severely limits socially expected verbal interaction. Remaining silent can indicate a lack of motivation and implies ignorance of the subject under discussion. In the Anglo-American culture there seems to be an assumption that everyone present should support the conversation by active participation. Consequently, silent members are perceived as less effective in their social interactions. (Newman 1982, cf. Sallinen-Kuparinen 1986, 20). In the comparison (Rusanen 1993) concerning activity in international communication situations the Americans seemed to be most active, the Germans were the second most active, then the French, and the most passive were the Finns.

5. OFFICIAL AIMS FOR TEACHING INTERCULTURAL COMMUNICATION AND DEVELOPING TEACHING PRACTICES IN FINLAND

Intercultural communication is new as a concept in language teaching, although teaching of culture has already been at least implicitly in the curriculum for several decades.

Until the 1970's teaching culture was in Finland as in the rest of the world officially limited to high culture, to the achievements and artefacts of the society in different fields, particularly in literature and geography. In the foreign language curriculum dating from 1941, the general aim of language teaching in the senior secondary school was to get to know the literary and cultural values and the special features of the target language. In the program of language specific courses, the aim was specified as acquaintance with the works of great writers. (Kouluhallitus, Board of Education 1941).

First in the 1970's when international contacts became easier and livelier the official aims of foreign language teaching were revised (Nykykielet 1971) on the basis of the language projects of the Council of Europe, 1966. From the intercultural point of view it was important that the oral language skills were emphasized in the curricula of both primary and secondary education. Education in international understanding was thus added to other tasks of language teaching. The importance of intercultural communication for international understanding was emphasized by saying that through language teaching, communication between different language groups was to be promoted, because foreign language proficiency made it possible to communicate across language boundaries in different fields of culture. Where content of teaching was concerned, acquaintance with the environment and way of thinking of those speaking foreign languages was very important and served as the way to international understanding. Respect for foreign-language-speaking people and nations was also emphasized.

Although in the official aims, education for international understanding included elements of intercultural communication, in practice at school the influence of the official aims was small. Among oral skills, practice was added in listening comprehension, and it also became part of the matriculation examination. Speaking practice in foreign languages increased to a certain extent in class, but was limited to mechanical audiolingual drilling and some teacher questions.

As a matter of fact, teachers did not even know the official aims. They have always followed, in their teaching, mainly textbooks and not official aims, and textbooks have in foreign language teaching mainly been based on the written language (Yli-Renko 1985).

Education for international understanding remained in teaching practice a separate concept and a distant goal. Teachers understood perhaps that growth towards internationalism results from language learning and language proficiency. Cultural studies, however, continued mainly as reading samples of literature, studying the biographies of the authors and giving information about achievements of high culture and about geography. Culture was not an integrated part of language learning.

In the 1980's with the new curricula of the senior secondary school and the comprehensive school (1985), intercultural communication appears more clearly in the official aims of language teaching, although as a concept it is, as such, not organized.

The general aim of language teaching is extensive communication proficiency or communicative competence, which is defined as the ability to understand and express both in oral and written form meanings in the target language in typical situations of interaction. The students get acquainted with different cultures, learn good manners, and also learn to appreciate the Finnish culture. Finns should have language proficiency to enable them to participate in international co-operation. (Kouluhallitus, Board of Education 1985)

General educational aims include education for international understanding, which includes co-operation and education to further peace. Aims also include respect for differences. Special affective aims of foreign language teaching emphasize positive attitudes towards the target language and its speakers, and appreciation of language as mediator of culture.

Although the official aims today emphasize equally the development of written and oral communication skills, school instruction still concentrates, mainly because of the written matriculation examination, on the written language. Another reason for emphasizing the written language in teaching might be that foreign language teachers themselves lack knowledge of special features of the spoken target language and of oral communication in general as indicated by my informal interviews 1989-1993 with language teachers in in-service training. These teachers had received their pre-service training mostly in the 1970's or even earlier. The findings of these informal interviews are confirmed by a more formal study which is one of the research projects done with me. Its purpose was to discover whether the content of studies in philological faculties and in the Department of Education at the University of Turku corresponds to the demands of teaching intercultural communication (Yli-Renko 1993a).

Findings from Turku suggest that in language-teacher education, intercultural communication is not yet very systematically organized. Student teachers have not acquired the rules of speaking nor have they acquired the everyday behaviour of the target culture during their university studies, instead they absorb it during their visits abroad on their own. Their cultural competence in general is, according to their own evaluation, superficial and unconscious and does not include much knowledge of values and norms of the target culture. They have not learned culturally-based communication strategies or acquired the general cultural awareness which is necessary in successful learning and teaching of intercultural communication. The results of data collected from all universities in Finland support these findings from Turku (Yli-Renko in preparation).

According to the study made by student-teachers Myllyniemi and Mäkikalli (1992), English language teachers experienced as the greatest problems in implementing teaching of culture in language courses lack of time and the heterogeneity of student groups. Additionally, lack of authentic materials and the abundance of grammatical structures to be taught were seen as hindering teaching of culture.

A contradictory result appeared in the study: although language teachers considered their own ability to teach culture rather good, they considered the most important means to develop awareness of culture to be in-service teacher-training, both abroad and within their own country. Developing one's own oral language proficiency, integrating different subjects, co-operating with other teachers and developing authentic teaching materials were considered very important for teaching of the culture of the target country.

This study (Myllyniemi & et al. 1992) indicates that language teachers understand theoretically the importance of the connection between language teaching and culture. But they might need a fundamental attitude-change in regard to language teaching as intercultural communication and to gaining more professional skills in order to be able to include culture as an integral part of language use in teaching foreign languages.

In the curriculum, intercultural communication proficiency as a general aim of foreign language teaching, as will be discussed in the next chapter, must be unambiguous and emphasize culture and the interaction between people of different cultures.

6. INTERCULTURAL COMMUNICATION PROFICIENCY AS AN AIM OF FOREIGN LANGUAGE TEACHING

Based on the preceding background theory, my previous studies and my own long experience as a foreign language teacher at senior secondary school level in Finland (German and Swedish) and also six years in the USA (Finnish and Swedish at UCLA), I shall attempt to analyze the concept of oral intercultural communication proficiency as a general aim of foreign language teaching.

Teaching intercultural communication proficiency in foreign languages is as a concept much broader than communicative competence as such. Intercultural communication proficiency includes besides communicative competence, also the educational aims of school, and education for international understanding and peace.

6.1. Terminology

Although in language pedagogy the terms 'communicative competence', 'communicative proficiency' and even 'language proficiency' frequently are used synonymously, some writers make a distinction between 'competence' and 'proficiency'. Hellgren (1982, 37) has pointed out that the concept of 'competence' refers to an inborn faculty or an ability that has been acquired rather unconsciously. The term 'competence' should therefore, according to Hellgren, be avoided in connection with foreign language learning. Maybe Hellgren has not taken culture into consideration when referring to the competence-factors acquired unconsciously in the mother tongue and no longer acquired in learning a foreign language.

If the target culture differs remarkably from one's own, the competencies differ also so much that the learner has to learn completely new competencies in the foreign language. Particularly a silent Finnish language learner who does not even recognize his silence as anything special has to learn completely new competencies, for instance in English and in German, in order to be able to manage in English and German-speaking societies where silence is a negative value, and the only way to communicate is to talk. That is perhaps the reason why some Finnish teachers of foreign languages ask in the in-service training for intercultural communication whether Finns have to change even their personalities in order to be able to communicate cross-culturally.

As mentioned earlier, the concept 'communicative competence' gives language teachers in Finland the impression of a knowledge of rules and grammar. That is maybe even one of the reasons why so many language teachers today are still teaching the traditional written knowledge of language instead of concentrating on teaching the skills of language use.

According to Richards, (1985, cf. Nunan 1990, 34-35, cf. also Stern 1983, 341-356), the difference between 'competence' and 'proficiency' is as follows:
"When we speak of proficiency, we are not referring to knowledge of a language, that is, to abstract, mental and unobservable abilities. We are referring to performance, or, that is, to observable or measurable behaviour. Whereas competence refers to what we know about the rules of use and the rules of speaking of a language, proficiency refers to how well we can use such rules in communication.
Proficiency is always described in terms of real-world tasks, being defined with reference to specific situations, settings, purposes, activities and so on."

Richards characterizes 'proficiency' the same way as 'competence' has been characterized by some other writers (Nunan 1990, 34). The difference between 'proficiency' and 'competence' seems in this case to be more a matter of terminology. In the Finnish foreign language curriculum, the concepts of 'communicative competence' and 'communicative language proficiency' are used as synonyms.

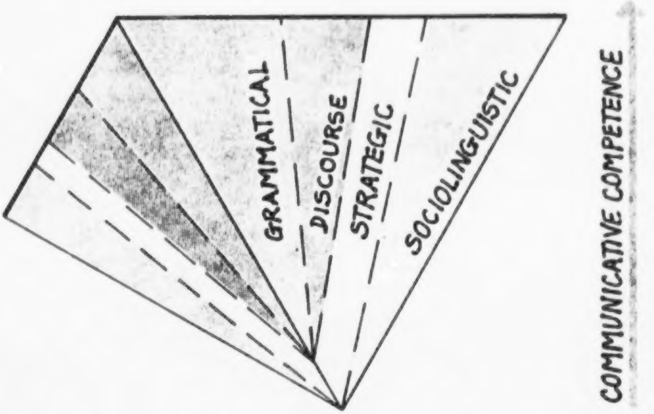
In this study, the term 'proficiency' is chosen for the expression 'intercultural communication proficiency', which emphasizes the use of a foreign language between people from different cultures. Intercultural communication proficiency as a wider concept is seen to include communicative competence as well -- which will be treated later in this chapter.

The term 'foreign language' refers in this study to all acquired or learned languages except one's mother tongue (=first language, native language). The term 'second language', meaning a non-native language learned and used within one country (e.g. refugees learning Finnish in Finland) or a 'secondary' language, L2 (Stern 1983, 13-17), is not adequate to this study. In Finland it is usual to study more than one 'second' (secondary) language. In this study, the foreign languages concerned are English, German and Swedish, the main foreign languages studied at school.

6.2. Communicative Competence

Communicative competence has been defined in numerous ways, depending on the viewpoint of the author (see Hellgren 1982, Sneck 1987, Kohonen 1987, Günthner 1989, Bachman 1990). In this study, from the point of view of practical teaching of oral intercultural communication, the analysis is based mainly on Canale and Swain (1980), Canale (1983), but also on Faerch et al. (1984, 1985) and Savignon's (1983), and for learning strategies also on Oxford's (1990) theories. Deviating from Canale and Swain's theory (1980, 5-7) in this study, competence is considered to be not only knowledge of the rules of grammar and of language use but also ability to use this knowledge (Savignon 1983). The theoretical concept of communicative competence includes four areas of knowledge and skills: grammatical competence, sociolinguistic competence, discourse competence and strategic competence. Savignon (1983, 46) has described the relationship between these components in the following way:

THE COMPONENTS OF COMMUNICATIVE COMPETENCE



6.2.1. Grammatical Competence

Oral intercultural communication proficiency requires first of all grammatical or linguistic competence, which is concerned with mastery of the language code (verbal and nonverbal). It includes knowledge of the traditional grammar, pronunciation and vocabulary, that is the phonological, morphological, syntactic and lexical rules and elements of a foreign language. A person demonstrates grammatical competence by using a rule, not by stating a rule (Savignon 1983, 37).

An important skill in intercultural communication is fluency. Traditionally, in foreign language teaching, fluency was defined in terms of speaking rate. Fluency defined according to speed of production is, however, a rather relative concept. Native Germans for instance normally speak from 63 words to 207 words per minute, the mean being 130 words per minute. (cf. Freihoff et al. 1974). Speed connected with fluency has significance in communication between Finns and Germans. The shorter and more spontaneous reaction time of Germans appears also in communication as speed. Finns' culture-related long pauses indicate lack of fluency and can disturb their communication with Germans (Widén 1991). Although native Germans may also hesitate while speaking, they are able to keep up the conversation.

In foreign language teaching, it is therefore important to teach how to hesitate verbally instead of being silent and how to maintain the fluency of conversation in general by using conversational routines, the so-called gambits, e.g. to introduce a topic of conversation, to link what we will say to what someone has just said, to respond to what we have heard. (Keller et al. 1990; cf. Tiittula 1992, 138-139). Strategic competence (6.2.4.) is important in developing fluency in conversation (Oxford 1990, Laippala 1992).

Along with speed and pauses, fluency has often been connected with length of sentences, continuity of speech and even nativelike correctness of pronunciation and structures (cf. Yli-Renko 1985). Today, when the emphasis in foreign language teaching is to convey ideas in the target language, the demand for grammatical correctness is contradictory to teaching fluency.

For communicative language proficiency, Faerch et al. (1984, 142-148) have given a broad definition of fluency as the ability of the speaker to express freely what he wants to say. Additionally, one has to remember that fluency depends not only on the speaker. The interpretation of fluency depends in the end, on the subjective opinion of the listener (cf. Yli-Renko 1985, 58; Salo-Lee 1991, 6-9; Salo-Lee 1993, 26-30).

6.2.2. Discourse Competence

Discourse competence means, according to Canale (1983, 6-14), the ability to combine grammatical forms and meanings to achieve a unified written or in this study particularly a spoken text, to master different types of texts, for instance casual conversation, such as how to begin or finish a conversation, how to win time to think, and so on. The rules of discourse are culture-related, and are mastered unconsciously in the mother tongue. In foreign language learning students have to be made aware of the importance of these rules in intercultural conversation. For Finnish learners of foreign languages, Salo-Lee (1991, 9-14) has collected - within my research project -- some discourse formulae and speech-act realisations of everyday language use in German and in English, and Jokiniemi (1992) the same for Swedish.

Small talk

In foreign language teaching in Finland, an important skill to emphasize is social conversation. While in British, American, German and also Swedish cultures social conversation is of importance in interpersonal face-to-face communication, this is not true of the Finnish culture. In Finland, attitudes towards 'chat' are negative, and small talk is not accepted as a form of social behaviour. Many people in Finland think this stems from the Protestant ethic, which emphasizes the importance of productive work; it is difficult for Finns to discuss 'useless' matters (cf. Widén 1991). At home, children have always been taught not to talk 'nonsense'. Consequently, for Finns, small talk is a new social skill and a competence to be learned when studying foreign languages.

Social conversation common in most cultures demonstrates that people take other people into consideration, care about each other and express themselves by small talk. The aim of small talk is to get acquainted, to sound out a person's views, reduce uncertainty about meeting, have a harmonious conversation, to give a positive first impression of oneself, to avoid silence and to build conversational solidarity among potential and old friends.

Among safe topics for small talk are usually superficial information about one another: the profession, place of residence, family, etc., the near environment, comments on interior decoration, clothes, weather, daily actualities, high culture, art, science, and sport. Friendliness and politeness are important in social conversation, rather than negative criticism. Conversational taboos are in most countries local politics and religion ('safe topics' cf. Günthner 1989).

To small talk the same rules apply as in conversation in general (cf. *Elmgren - Heinonen* 1965; Post 1984). Cultural differences should get special attention when one is teaching small talk in foreign languages. For instance in Finland a polite strategy in conversation is that the questioner expects the answer to include some voluntary additional information that the answerer wants to give. A Finn does not wish to be aggressive and ask something that the other does not want to tell about. The answerer gives, with an elaborate answer, a sign of what the questioner next can ask. One can imagine what kind of problems a Finn who has difficulties in asking questions, might have, for instance in conversation in the American culture in which the key to successful conversation is questioning. The answerer there is not supposed to give any more information than the questioner wants to know. This difference may cause painful silence when an American and a Finn both try to be polite. (UCLA Professor Ken Chapman's observations of English conversation with Finns).

In the official nation-wide curriculum in Finland, special attention should be given to small talk. By learning to use "small talk" when speaking foreign languages, students learn at the same time conversational routines. Richards (1991, 131) warns that in foreign language learning, routines should not, however, be used as "canned utterances", the meaning of which is not fully understood. The learner should be made aware of wide differences between the form and function of routines in the mother tongue and target language.

6.2.3. Sociolinguistic Competence

Sociolinguistic competence (pragmatic competence), which includes sociocultural rules of speaking and behaviour, refers to the ability to use language appropriately in different situations in a certain culture, when to talk, at which turn, with whom and even when to be silent.

Sociolinguistic competence is based on the mastering of Austin's speech act realizations in social situations. (cf. Hellgren 1982, 20-21). It also includes the ability to use different registers. As important as to know, how to behave verbally, is to understand and interpret correctly speech acts in their social contexts.

Sociolinguistic competence depends on such contextual factors as status of the participants, purpose, norms and conventions of the interaction. The interpretation of any communication sent across a cultural boundary depends on the appropriateness of the message for the given situation and the manner in which it is delivered. Appropriateness of meaning concerns communicative functions (e.g. commanding, complaining and inviting), attitudes (including politeness and formality) and ideas. (cf. Wolfson 1983).

From the point of view of intercultural communication, the sociocultural elements of communicative competence are of great importance. They are used as the basis of the speaking rules (Hymes 1972; cf. Wolfson 1983, 61).

There are social conventions to be observed when engaging in conversation, and these rules vary with different cultures. It is important to observe these conventions in order to communicate the message as intended. These social conventions include forms of address, timing, and subject matter as well as the good manners expected in regard to compliments, invitations, apologies, etc. (Wolfson 1983, 61).

The rules of speaking are culture specific and largely unconscious. Usually in speaking foreign languages one uses the speaking rules of his mother tongue. Native speakers are rather tolerant of grammatical errors, but violations of rules of speaking are often interpreted as bad manners and cause barriers to communication. (Wolfson 1983, 62).

The sociolinguistic rules of paralinguistic communication are to be taken into consideration in foreign language teaching as well. Intercultural analysis has a great task in making verbal and nonverbal rules of a culture explicit for foreign language teaching. Wolfson (1983, 63) has pointed out that there might be a problem in getting the specific information needed. In Finland concerning the teaching of English language, research is being done e.g. in the English Department at the University of Jyväskylä and at the University of Oulu in Finnish-English cross-language studies (chapter 4). The problem in Finland is how to get the teachers and textbook writers to utilize the results of the research in their work.

6.2.4. Strategic Competence

Strategic competence refers to the speaker's ability to solve communicative problems by means of strategies (Faerch et al. 1984, 168). It includes "mastery of different verbal and non-verbal communication strategies a) to compensate for breakdowns in communication due to insufficient competence or for performance limitations and b) to enhance the effectiveness of communication" (Canale 1983, 10-11). Savignon (1983, 40-41) has defined them as survival strategies used by both native and non-native speakers; e.g. what do you do when you cannot think of a word?

According to Faerch et al. (1985, 180) strategic competence comprises both communication strategies and learning strategies. Communication strategies enable learners to solve problems in speech production and reception. Learning strategies are important techniques that students use in order to expand foreign language knowledge (cf. Faerch et al. 1985, 180), to facilitate learning and to recall both linguistic and content area information (cf. Oxford 1990).

In an earlier study from this research project, action research concerning teaching of intercultural communication at the senior secondary school level (Yli-Renko, ed. 1992), Oxford's (1990) learning strategies -- compensation, memory, cognitive, metacognitive, and social and affective strategies -- were practiced in order to develop fluency in speaking foreign languages and to cope with limitations in knowledge and restrictions on the use of that knowledge (Laippala 1992).

For curriculum purposes the focus of this study is on communication strategies. However, communication strategies and learning strategies seem to have some overlapping content.

Communication strategies include e.g. the ability a) to fill pauses in speech, repair discourse, keep up the conversation, keep open the channels of conversation while pausing to collect one's thoughts, b) to let the communication partner know one has not understood a particular word or that he is speaking too fast, c) to adapt one's own speech when the message is misunderstood or not understood. Among strategies important to maintain communication are: paraphrase, repetition, hesitation, avoidance, guessing, and shift in register and style (Savignon 1983, 40-41).

For Finns learning foreign languages, the differences between the Finnish culture and target cultures put great demands on Finns to learn communication strategies. For instance they need the ability to hesitate by verbal means and to make clear that they have understood the question and need time to think of the answer, instead of merely being silent.

Strategic competence is important right from the beginning of foreign language learning. Its importance decreases with growing mastery of grammatical, discourse and sociolinguistic competence. Concerning the relative importance of various components of communicative competence, one has to remember that the whole of communicative competence is greater than the sum of its components. (Savignon 1983, 46; cf. Oller 1979, 212).

Since in the official curriculum for foreign languages in Finland the content of communicative competence, except the grammatical competence, has never been defined in detail, knowledge of its implementation in foreign language teaching has never been applied in practice. As Wolfson points out, it is difficult to get the information into textbooks. Textbook writers in Finland are mainly language teachers using native speakers as language specialists. Co-operation between language teachers and linguists in selecting textbook content would be necessary.

6.3. Education for International Understanding

Intercultural communication as an aim of foreign language teaching is closely related to education for international understanding and to the general aims of education, the general educative, affective aims of school. Being successful in intercultural communication depends not only on good communicative proficiency with cultural knowledge and awareness, but also on the skills of personal relations. To communicate effectively with people of different cultural backgrounds we have to understand, appreciate and accept individual and cultural differences and have insights into the communication partners' feelings and characteristics.

6.3.1. Definition of the Concept

Education for international understanding is an important part of ethical education at school, where aim is to educate students to be able to carry international responsibility. According to the curriculum, education for international understanding should be implemented in the teaching of all school subjects at all levels (Kouluhallitus, Board of Education 1985). It should transcend all areas of education. Education for international understanding is a lifelong process from kindergarten to university and beyond.

As a concept, education for international understanding was first accepted into the official curriculum after the Second World War. Its content has changed over the decades: in the 1950's education for international understanding meant mainly information about different countries and cultures; in the 1960's the curriculum emphasized international co-operation and the understanding of international problems. In the 1970's socio-emotional and functional components along with cognitive goals became central issues in education for international understanding. (cf. Helenius 1983). In addition, in the 1980's and 1990's ecological and developmental education are emphasized as part of this concept.

One of the fundamental questions in education for international understanding is its relationship to peace education. Depending on the different emphasis of their viewpoints, some scholars have described education for international understanding either as a sub-area of peace education (e.g. Kekkonen 1986) or as a concept parallel to it, with overlapping content (e.g. Helenius 1983).

In this study, according to the UNESCO-recommendation (1974) and the official curriculum (Kouluhallitus 1985), education for international understanding is regarded as global education which includes the development of international understanding, co-operation, equality, peace, respect for human rights, and acceptance of diversity (Kouluhallitus, Board of Education 1988). The concept of peace means active, non-violent conflict resolution with special sub-areas such as disarmament and security. (cf. Helenius 1983).

6.3.2. Goals of Education for International Understanding

Helenius (1983) emphasizes that the actual contents of peace education may vary considerably in different cultures due to historical and political, economical and social differences, e.g. between the industrialized and developing countries. The same may hold true also for education for international understanding.

In this study, the description of goals of education for international understanding is based on the official curriculum in Finland (Kouluhallitus 1985, 1988). Teaching of foreign languages is itself naturally cognitive education for international understanding: the main goal is to give tools and cultural knowledge and awareness for the communication between language groups. The cognitive components have been discussed in the previous section. In this section the focus is on the socio-emotional and functional goals, and they are analyzed in terms of intercultural communication. The affective, educational aims of school are included in international education.The contents of the goals are as follows.

Co-operation means -- apart from language proficiency -- willingness to use a foreign language in communication, responsibility, trust, flexibility, and ability to compromise. From the viewpoint of intercultural communication an important factor in co-operation is also **empathy**, the ability to understand and appreciate the point of view and life-orientation of others (Samovar et al. 1981, 209; cf. Barriers to intercultural communication chapter 3.3.).

Capacity for co-operation is an important goal of school education. In Finnish culture, individualism seems to be appreciated. In Finnish society, it is more valuable to manage alone in life than in co-operation with others. We will see, in the findings of the empirical part of this study, the possible effects on Finnish behaviour of this striving to be individually independent -- even a desperate avoidance of dependence.

Equanimity is based on harmony of values, knowledge and function. Development of healthy self-esteem, self-confidence and a positive self-concept are the main issues relating to this goal of language teaching. Self-esteem refers "to a personal judgment of worthiness that is expressed in the attitudes the individual holds toward himself" (Coopersmith 1967 in Laine 1987). Self-confidence is used with much the same meaning as self-esteem, and they both are central components of the self-concept (Laine 1987, 17).

According to my previous studies, Finns have a fear of speaking foreign languages (Yli-Renko 1988, 1991) because they do not trust themselves and their ability. The results of Laine's (1987, 1988) research on filtering factors with a focus on the learner's foreign language self-concept indicate also a lack of self-confidence and low self-esteem on the part of the students. Even in the use of the mother tongue, Finns have a negative self-concept as communicators (Sallinen-Kuparinen 1986).

Responsibility for oneself, other people and the environment is a prerequisite for the development of society. Responsibility appears in personal relations, studies, work and all the other aspects of life.

Traditionally, at school, students are not used to taking responsibility. They are rather passive learners and teachers seem to bear all the responsibility for their learning. In action research (Yli-Renko, ed. 1992) concerning the teaching of intercultural communication in senior secondary school in English, German, French and Swedish, the results show that even today students are not yet trained to be autonomous learners. One academic year was not enough to get them to take responsibility for their learning.

Independence along with responsibility is defined in the curriculum as basics for civil courage. From the point of view of intercultural communication independence appears in critical and unprejudiced thinking and recognition of stereotypes (3.3.) and unjust economical and political structures. In foreign language teaching, learner autonomy as learner's willingness and ability to take responsibility for his own studies has become one of the main issues (cf. Huttunen 1986).

In foreign language teaching, practical realization of peace education is the **development of a peace-loving personality**. This includes consciousness, the concepts of war and peace and the formation of a world view and of socialization, the development of human aggression, self-control and positive social behaviour, e.g. development of morals and empathy. (Helenius 1983). Many ot these characteristics overlap with other goals of education for intercultural understanding.

7. COMMUNICATIVE - INTERACTIVE LANGUAGE TEACHING

7.1. General Principles

In this research project, the methodological principles that are implemented in the action research on the teaching of oral intercultural communication in English, French, German and Swedish, starting in 1991 (Yli-Renko, ed. 1992), in the University Practice School of The University of Turku, are learner-centrality, interaction between students in performing communication tasks, and reflection.

In language teaching, which aims to develop oral intercultural communication, personal factors which influence social interaction of a group are important. In the same way as in a real intercultural communication situation, social interaction in the classroom is such that every new language-use situation requires two or more persons each to make an effort to define his or her relationship to the partner. From an interactive point of view, language is seen as a means by which people accomplish their mutual relations and their social functions. The studies conducted in the USA (Long 1983, Pica et al. 1985, Swain 1985) seem to Richard-Amato (1988, 32) to indicate that interaction involving two-way communication is the best way to negotiate meaning and ultimately to achieve the learning of the target language. The prerequisite for acquiring intercultural communication proficiency is interactive competence (cf. Schiffler 1985).[1]

The communicative component, which is emphasized in foreign language teaching, aims at the accomplishment of a communication task in a language-use situation. In interaction, attention is paid to the entire communication and learning situation in the classroom, not only to language use. The content of the message depends essentially on the relationship between the sender and receiver. Interactive language learning has points in common with co-operative learning, in which interactive communication and social group skills are emphasized (cf. Kohonen 1987). In interactive foreign language teaching, interaction is based mainly on social psychological theories; whereas the basis for communicative language teaching is pragmalinguistics, in which the main issues are linguistic expressions, semantic changes in speaking situations and the rules of language use.

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[1] In this study, the words "learning" and "acquisition" are used interchangeably (But cf. Krashen 1981).

Even if communicative and interactive language teaching differ conceptually from each other, in both approaches parallel didactic principles are emphasized. (Kouluhallitus, Board of Education 1981; Di Pietro 1987). In this project, it is therefore justifiable to use the term communicative-interactive language teaching, since both components will be emphasized.

In communicative-interactive language teaching, the student also functions intentionally, just as the teacher does. The student is aware of the learning process and different communication strategies and their use in and influence on the communication. He is able to solve problems connected with foreign language communication and learning as metacognition, which means awareness of one's own knowledge and cognitive processes, the aims and the results of the cognitive function and the ability to master consciously the learning process (Flavell 1979; cf. Ellis et al. 1990). Reflective learning process is as important as reflective teaching (cf. Wallace 1991; Osterman et al. 1993; Killen 1993).

In developing cultural awareness, the student, through the metalanguage, is able to observe the foreign culture from a distance. In order to be able to interpret the foreign culture the student has to break away consciously from his own culture and become consciously acquainted with the foreign culture and its possibilities. This kind of learning develops the ability to interpret first one's own and then the foreign culture and gives gradually a deeper and more comprehensible picture of the foreign culture and finally cultural sensitivity, cultural awareness (cf. Metsälä 1988).

The intercultural process involves learning and experiencing another culture so well that one would be able to view the world from that culture's point of view. This principle, which is called "cultural relativism", is defined "as an attempt to understand other cultural systems in their own terms, not in terms of one's own cultural beliefs" (Miller 1979, 44). Hammerly (1986, 519) points out that it is important to lead the students to understand behaviour, not necessarily to approve of it. In order to reach the stage of cultural relativism one has first to study more about one's own culture "than is commonly required" (Gollnick et al. 1990, 11).

It depends then on the learner whether in the foreign culture he wants in his own behaviour to take into consideration the codes of the foreign culture or whether he follows the norms of his own culture. At least if there is misunderstanding or confusion in communication, he is aware of the cultural differences and their influence.

To get the students to take the initiative and responsibility for learning, it is important that the content and working methods are such that they inspire students to communicate independently and authentically with each other and also with the teacher. Students' motivation grows, and their self-confidence becomes stronger when they know they are able to influence the learning process and its results.

The factors that restrict speaking a foreign language in the classroom are the centrality of the forms and structures of the object language and the overly strong teacher-control, which means most of the learning time is devoted to the teacher's explanations of the language and his lengthy questions eliciting the students' brief answers (cf. Yli-Renko 1989b). Also extensive use of the mother tongue (e.g. explanations and all kind of translation) prevents the development of thinking in a foreign language. The teacher has to take care to keep a balance between these factors and to keep in the foreground the third factor important in learning: that the learners should express freely, and without fear of mistakes, authentic messages to each other and concentrate more on the content of the message than on its form (cf. Di Pietro 1987, 14-15).

Speaking spontaneously should be emphasized in classrooms. Traditionally, when practicing speaking, students very often write first even complete sentences and then 'speak' them. Finnish language teachers often do the same, for that matter. In an in-service training-course, a native German lecturer asked German teachers to discuss a matter with their partner. While discussing, teachers wrote -- to his great surprise -- laboriously down their opinions before transferring 'perfected' sentences to the lecturer.

Particularly in Finland, it is important to produce bold foreign-language speakers, because research shows (Sallinen-Kuparinen 1986) that a typical feature in Finns' communication -- even in the mother tongue -- is reticence due to fear of individual performance and to social anxiety. In addition, because of the traditional emphasis on grammar in language-teacher education and in teaching of foreign languages at school (Yli-Renko 1985, 1992), the practicing of speaking foreign languages without fear is very important. Developing fluency and also ostensible fluency (eg. using fillers and gambits) is more important than linguistic accuracy (cf. Ladousse 1991). The goal of interaction is that students will achieve linguistic fluency when they are able to send meaningful messages to each other (cf. Rivers 1987, 4). Successful interaction demands taking communication partners into account and understanding their messages. Students have to listen to each other, speak to each other and discover meanings through discussing mutual topics (cf. Richard-Amato 1988). Traditionally, however, according to my teaching experience, students are chiefly interested in what they themselves have to say, without listening closely to their interlocuters' answers.

The factors of communicative-interactive language learning and their mutual relationships are illustrated in Figure 3.

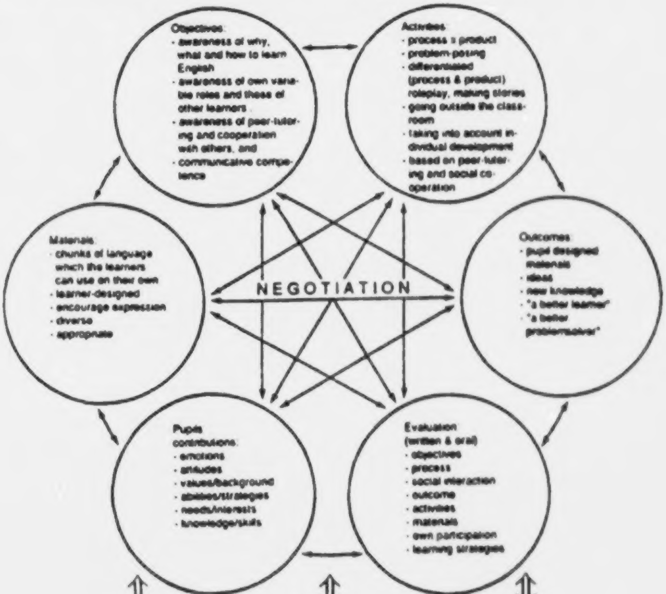
Objectives:
- awareness of why, what and how to learn English
- awareness of own variable roles and those of other learners
- awareness of peer-tutoring and cooperation with others, and
- communicative competence
Activities:
- process ≈ product
- problem-posing
- differentiated (process & product) roleplay, making stories
- going outside the classroom
- taking into account individual development
- based on peer-tutoring and social co-operation
Materials:
- chunks of language which the learners can use on their own
- learner-designed
- encourage expression
- diverse
- appropriate
NEGOTIATION
Outcomes:
- pupil designed materials
- ideas
- new knowledge
- "a better learner"
- "a better problemsolver"
Pupils contributions:
- emotions
- attitudes
- values/background
- abilities/strategies
- needs/interests
- knowledge/skills
Evaluation (written & oral)
- objectives
- process
- social interaction
- outcome
- activities
- materials
- own participation
- learning strategies
TEACHER'S CONTRIBUTIONS / TEACHER ROLE

Figure 3. Factors of student interaction and their mutual relationships in the classroom (Dam 1984 in Ericsson 1989)

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As the figure indicates, interaction of the students is a complicated process. The demanding task of the teacher is to create a harmonious learning atmosphere in the classroom. He teaches the students interpersonal relations, promotes social interaction in the classroom and solves conflicts so that social interaction improves. He trusts his students, encourages and stimulates them, guides them gradually into autonomous learning and remains in the actual learning process, in the background. (cf. Schiffler 1985, Edmondson 1989, Ericsson 1989, 16).

Autonomous learning is promoted by all student-centered activities. From the point of view of practicing oral language proficiency, the best activities are working in pairs (peer-tutoring) and in a group by practicing language-use situations, e.g. through role-plays. (cf. Woodward 1991, Pasanen 1992). In order to get the students to react in an authentic language-use situation, it is necessary to teach them, besides the vocabulary and the subject matter, different communication strategies as well, e.g. hesitation, argumentation, repetition. By observing their own and others' communication strategies, students become aware of the value of alternative strategies in different communication situations.

At the highest stage of autonomy, the active members of the group are able to produce additional learning material and make an evaluation of the learning process, of social interaction, learning strategies and their own language production, acts which traditionally have belonged to the teacher. (Figure 3)

In addition to the activities in the classroom, it is important that students are motivated personally to seek out foreign language communication possibilities also outside of school, e.g. through E-mail (cf. Tella 1991) even from abroad. The students thus will have when leaving school good basic abilities for future intercultural communication situations.

7.2. Classroom Procedures

As mentioned earlier, communicative-interactive foreign language teaching has been implemented since 1991 in the University Senior Secondary School of the University of Turku where language teachers in English, French, German and Swedish have begun to emphasize intercultural communication ability as an important teaching aim (Yli-Renko, ed. 1992).

The objectives of teaching were in the academic year 1991-1992 set as follows:
The student will learn to orient according to the codes of the culture in question so that the messages he sends will be understood as he intends. The student himself will learn to interpret the messages received according to the culture of the sender. The student will become aware of the forms of the manifestation of different cultures and will learn to avoid unintentional misunderstanding in communication in the foreign language. The development of such student awareness is emphasized in the following respects:

1. Differences between the spoken and written language
The students will become aware of that there are two different forms of communication, each with rules of its own. Language textbooks and teaching have so far mainly been based on the written language.

2. Rules of speaking
Practicing sending and interpretating messages, beginning and finishing discussions, interrupting the speaker, acting as an active listener and so on.

3. Influence of the students' own attitudes on the learning process
An effort will be made to raise the students' awareness of how they can take responsibility for their own learning and regulate their own learning process. (Arjonen et al. 1992).

4. Learning strategies and their use in regard to communication difficulties
Among learning strategies, especially memory strategies, compensation strategies, cognitive and metacognitive strategies will be practiced (cf. Laippala 1992).

With student-centered working methods, the number of oral exercises increases among classroom activities. An essential part of every lesson is practicing oral communication. Written exercises are assigned as homework.

Instead of doing multiple-choice exercises, students take notes while listening to a new text and afterwards gather in small groups to discuss the contents of the text, make for themselves questions concerning the text and in pairs answer them as far as possible.

While listening, students also make observations of cultural characteristics and typical features of the spoken language and make critical observations of possible missing oral features. Students can do orally, in pairs, comprehension exercises from the book.

A new text can be read co-operatively, a long text being divided into small parts with each part read by one certain group. When these specialists master their share of the text, new groups are formed so that one representative from each specialist group is in every new group. In these new groups members teach to each other what they have learned in their specialist groups. (cf. Kohonen 1987.)

Pronunciation and intonation can be practiced in many ways and all the time: by reading together, individually, pairwise, by roles, by rows, or in synchrony with the tape, taking emotional aspects into consideration. (cf. Arjonen et al. 1992).

Closed and open exercises

An effort is made to unify textbook topics so that students can be prepared to cope in different communication situations involving these themes. Developing oral proficiency starts with exercises closely connected with the text. Language textbooks offer plenty of closed written exercises which also can be done in pairs orally. Such exercises do not fill the demands of spontaneous, natural communication, but they are necessary elements in building up oral proficiency. After the controlled-exercise phase the students proceed to the applied phase, which means free and creative communication.

In acquiring a new text, students study independently, seek the important points and give reasons for their choices (mostly in Finnish). A long text is divided among several students who explain their part of the text to the others. At home students make a mind map (cf. Buzan 1983, Aulanko 1991, Woodward 1991) of the contents and prepare to tell, not read, the story at school to the partner. All pairs work at the same time. The teacher makes observations around the classroom.

In all the closed exercises described above special attention is paid to natural communication; the students are reminded of the rules of speaking and the role of the active listener, and they are encouraged to interact. (cf. Bygate 1987, Wright 1987).

Open exercises correspond to natural communication situations. Speaking is spontaneous, and the listener does not know in advance what the speaker will say. (cf. Ellis 1988, 206-207). Good open exercises are interviews, e.g. in pairs so that all pairs work at the same time. Practice can be maximized -- without falling too much into a routine -- by changing partners. A couple of pairs perform their production publicly, and learner-centered evaluation then can be practiced. Role-plays related to the subject area but in which students design their own roles are an excellent way to practice real conversation. (cf. Schiffler 1985, Di Pietro 1987). Reporting tasks, in which students report to the partner in their own words the content of, for instance, a newspaper article, and group discussions can also be used as open exercises. More demanding group discussions and argumentation are practiced in two phases. First groups work as specialists trying together to discover good arguments and then practice their roles in pairs within the group in order to become more fluent in presenting those arguments. The opposing side practices in the same way. In the actual debate or discussion two to four students make up group, half of the students being defenders and the other half being opponents on the issue. (cf. Arjonen et al. 1992).

The border between closed and open exercises is not always clear. Many exercises can be used either as closed or as open ones. For instance a picture can be used as a stimulus in a closed exercise when the students tell what they see in the picture. The same picture can be used as a stimulus to an open creative exercise when the students use their imagination to characterize the persons in the picture, create their curriculum vitae and try to decide how they have arrived at that particular situation. (cf. Pattison 1987).

The key words of the text (e.g. 10) chosen by the students or the teacher can be used as a closed exercise in which the students tell in their own words the content of the text. The exercise becomes an open, a so-called elaboration exercise (c.f. Kristiansen 1993), when the key words are used to develop a new story around the words. (cf. Arjonen & al. 1992).

7.3. Experience with this Approach

The students in the University School of the University of Turku have been easy to motivate to practice oral communication. All students want to learn to speak, and even the shyest and weakest students have overcome barriers to communication in a foreign language. Important in the practice was that no overt attention was paid to the students' mistakes. The teachers wanted particularly to point out that the teacher has to be very careful in correcting the mistakes of our self-critical Finnish students.

An important part of learning oral communication is the size of the group. The group of 30 students in Swedish turned out to be too large a group and thus too slow unit to manage in the classroom and also difficult to get involved in communication tasks.

Since developing oral proficiency is a long process starting with many closed exercises and moving towards open ones and finally towards spontaneous oral communication, and since the oral exercises take up the greatest part of the lessons, the students are expected to show great independence and responsibility in doing home assignments. They should learn to study new texts, do vocabulary and grammar exercises at home, make notes on problems and ask independently for help from the teacher or other students. The development of responsible and independent work at home was the most difficult skill for the students to learn. Autonomous learning and learning to learn are such demanding skills that they should of course be practiced in all subjects, not only in foreign languages.

Emphasizing speaking skills in lessons seemed to produce in the first experimental year 1991-1992, a more informal style in the written language and inaccurate mastery of structures. Although generally pleased with their oral communication, many students were in their evaluations worried about the written matriculation examination. In order to justify to students the hard work demanded for oral proficiency, such proficiency should be part of the matriculation examination. (cf. Arjonen et al. 1992; Takala, ed. 1993).

PART II

8. DESIGN OF THE EMPIRICAL STUDY

8.1. Problems

This study is part of a broader research project, the aim of which is to explore means of promoting oral language teaching at school. The purpose of this empirical study is to evaluate the English and German intercultural communication ability of Finnish adults. An attempt is made to determine what knowledge and what language skills should, from the lifelong language-learning point of view, be emphasized in teaching English and German intercultural communication at school.

Answers are sought to the following questions:

1. How do English and German speaking people living in Finland experience oral intercultural communication with Finns in English/German?

The results will be compared with Laine-Sveiby's (1987) research results concerning the Swedish communication of Finns with Swedish people, in an attempt to learn if there are identifiable features in the intercultural communication of Finns using different foreign languages with native speakers. Special emphasis will be placed on those factors which interfere with communication.

Since it was reasonable to assume that the longer one stays in Finland the more one gets used to Finns' English/German language-use, the length of the native speakers' stay in Finland will be controlled for. Another aspect to be controlled for is the agreement of evaluations given by the Americans, the British and the Canadians and of the evaluation given by West Germans, former East Germans, Swiss and Austrians.

2. What cultural differences are there in manners and mannerisms in everyday-life situations between native speakers of English/German and Finns?

These data will be gathered by means of open-answer questions, in order to collect foreigners' individual experiences of Finnish cultural features in manners and mannerisms. The data then can be used in English and German conversation practice in school for developing cultural awareness of students. Since the German part of the study will not be published separately in German, the German open answers will be reported, herein, in German, to be used as such in teaching.

The German and English open answers will be compared to determine whether similar features exist in Finnish everyday manners and mannerisms which native speakers notice.

8.2. Subjects

The main group of native English-speaking subjects of the study consisted of English-speaking members of the American Women's Club and their husbands, mostly from the American Embassy, altogether 134 persons. Since there were a few British and Canadian members of the club, 11 persons from the British embassy who were willing to take part in this study and 5 persons (the entire personnel) from the Canadian Embassy were additionally selected. The questionnaire was sent to 150 persons, of whom 109 eventually replied.

All of these people were ideal informants for this study, being highly qualified in evaluating language, because of their experience in dealing with foreigners while travelling from one country to another. They were thus able to make comparisons involving people and manners. These people evaluated the English communication ability of Finns from a truly intercultural and international point of view.

The native German-speaking subjects comprised members of the Finnish-German Chamber of Commerce (Deutsch-Finnische Handelskammer), and persons from the West German, the former East German, the Swiss and the Austrian embassies, as well as German teachers of the Goethe Institut and the Finnish universities. The English questionnaire was translated into German and sent to 160 native German-speaking persons, of whom 116 replied.

8.3. Preparing the Measuring Instrument

Information was gathered anonymously by means of a Likert-type questionnaire with 10 open-ended questions (Appendix 1.). Referring to the theory, attention was focused on the analysis of different aspects of intercultural communication.

The first part consisted of five background variables and 24 variables concerning the oral English/German language use of Finns in intercultural communication. The questionnaire covered components of communicative competence suitable for evaluation also by others than teaching specialists and language teachers. Questions involved also important emotional aspects of intercultural communication and culture-related communication patterns of Finns that might be disturbing in intercultural communication in English/German.

The items on the questionnaire covered:
Background information of the respondents: items 1-5
Communicative competence:
    Grammatical competence: items 6-12, 20
    Sociolinguistic competence: item 16
    Strategic competence: item 21
    Paralinguistic area: item 18
Finnish culture-related linguistic behaviour: items 13-15, 17, 18, 19, 25, 28
Emotional aspects of intercultural communication: items 22-24, 26, 27

The items were in somewhat negative form, except for item 29, but because the subjects were highly qualified, intelligent and independent-minded, there was little or no danger that they would be misled in their evaluations.

As noted above, previous studies have indicated that males suffer less stage-fright than females. Therefore the last item was formulated as follows: Finnish men speak better English/German than women. It was also hoped that this item would motivate the respondents to answer the open-ended questions more carefully.

The respondents were asked if they 1. fully agreed, 2. somewhat agreed, 3. didn't know, 4. somewhat disagreed, or 5. fully disagreed with the statements. The scale ranged from 1 - 5.

The second part of the questionnaire consisted of ten open-ended questions concerning differences in manners and mannerisms in everyday-life situations. The situations were selected from the foreign language syllabus and English and German textbooks used in school.

The linguistic form of the English questionnaire and the clarity of the statements were reviewed by Dr. Elaine Klatt, American sociologist. She also reviewed the content of the statements from the American point of view and suggested, on the basis of her one-year's experience in Finland, that items 18, 24, 26, 28 be added. The German questionnaire was reviewed by Arnulf Otto-Sprunck (Goethe Institut, Helsinki).

8.4. Pretesting the Measuring Instrument

Since the questionnaire had already been reviewed by an American, the pilot test was done with the British.

The instrument was pilot-tested using 11 British women between 30 and 50 years of age who had lived in Finland from one to three years and used English with Finns in their daily routines and on social occasions. They all knew only a few words of Finnish. They were first told about the purpose of the study, and after filling out the questionnaire, they were asked to give evaluative comments on it. Their responses and reactions resulted in clearer and more carefully worded statements for the final version of the instrument. E.g. the word 'disturb' was thought to be too strong. It was changed to 'affected'. The results did not bring about essential changes in the instrument; all respondents asserted that the negative form of the statements did not influence their evaluations. Since these pilot-test results were similar to the results obtained from the main body of respondents, they will not be reported separately.

8.5. Gathering the Empirical Data

The empirical English data was gathered in November 1988 and the German data in March 1989. Since the survey was anonymous, a reminder-letter was sent to all of the subjects. The percentage of returns was in English 73%, and in German 72.5%, which can be considered a good rate of return from busy diplomats, businessmen and their wives.

9. RESULTS

9.1. Demographic Characteristics of the Respondents

All the returned questionnaires were included in the analysis. Of the 109 English-speaking respondents, 49% were females and 51% males, and of the 116 German speaking respondents, 36% were females and 64% males.

Table 1. Nationality and age distribution

Nationality	N	%	Age	N	%
Americans	55	51	under 20	1	1
British	34	31	21-30	16	15
Canadian	7	6	31-40	32	29
Others	13	12	41-50	29	27
			over 50	31	28
Total	109	100		109	100
West-Germans	93	81	under 20	1	1
East-Germans	6	5	21-30	8	7
Austrians	5	4	31-40	36	31
Swiss	6	5	41-50	34	29
Others	6	5	over 50	37	32
Total	116	100		116	100

Among the others (English speakers) were two South Africans, one British/Danish, one British/Norwegian, one Israeli, one American/German, and seven American/Finns, who had lived most of their life in America or elsewhere abroad. These people could be considered almost like natives and were accepted in the analysis. Among the other German speakers were two persons from Polen, two from Baltic countries, one from St. Petersburg, Russia and one from Finland.

Table 2. Knowledge of Finnish and length of stay in Finland

Knowledge of Finnish	Native speakers				Length of stay in Finland (years)	Native speakers			
	English		German			English		German	
	N	%	N	%		N	%	N	%
none	19	17	4	3	< 1	25	23	8	7
poor	37	34	18	16	1-<2	34	31	9	8
fair	31	29	32	28	2-<5	22	20	20	17
good	22	20	62	53	5-<10	4	4	20	17
					> 10	24	22	59	51
Total	109	100	116	100		109	100	116	100

Most of the respondents said they used English/German with Finns on social occasions and in everyday-life situations, half of them also in business and some respondents were teaching English or German in Finland. Almost all everyday-life situations were mentioned: doing business in banks, the post office, gas stations and hospital clinics, speaking with workmen at home, travelling, in restaurants, and so on.

9.2. Reliability and Validity

The reliability of the measuring instrument was estimated by using correlations, squared multiple correlations, communalities and Cronbach's alpha.

Inspection of the correlation matrix which is given in Appendix 2 confirms that the majority of the items obtained significant intercorrelations, which can be considered an index of reliability. Also squared multiple correlations showed reasonable reliability. Their values were approximately in the English data .30 - .65, and the German data .30 - .73. (Appendix 3.) The communalities can be considered satisfactory except for items 16, 20, 29 (English) and items 15, 28, 29 (German) in which the communalities remained low. (Appendix 3.).

The reliability of the measuring instrument was also tested by Cronbach's alpha of the sum variables derived from factor analysis (cf. 9.3.). The reliability coefficients were in English .82, .79 and .76, and in German .81, .86 and .69, thus suggesting high internal consistency for the instrument.

The type of validity most relevant for the present study is content validity, which can be considered satisfactory for the following three reasons: 1. There was a background theory supporting the development of the instrument. 2. Native informants were used to judge the relevance of the items. 3. The results of the factor analysis gave empirical support to the content areas presented in the instrument. (cf. 9.3.)

Concerning the validity of the present study or the so-called external validity, the central question is the generalisability of the results. The subjects (English: 109 and German: 116) obtained on an availability basis represented, of course, only a very small group of Americans and British and just a few Canadians; and also a small group of former West Germans and just a few East Germans, Swiss and Austrians. But since they were diplomats and their wives and internationally active businessmen, they can be assumed to represent the opinions of those who work on an intercultural and international level. From that point of view, the results may be generalizable.

9.3. Oral Intercultural Communication of Finns in English and in German

Evaluations of the respondents as answers to the first question about factors interfering with oral intercultural communication with Finns in English and in German were analyzed quantitatively. In the statistical analysis, percentages, means, t-tests and factor analysis were used. The results will be studied first on an item level within oral intercultural communication areas. Then the structure of the evaluations will be discussed.

Figures 4-13 show the English and the German speakers' evaluations of the communicative competence of Finns in oral intercultural communication in English and in German. Grammatical competence involves items 6-12 and item 20. Item 16 belongs to sociolinguistic and item 21 to strategic competence. (cf. Appendix 1).

English and German speakers' evaluations of the communicative competence of Finns in oral intercultural communication in English and German

Disturbing factors

English ■

German □

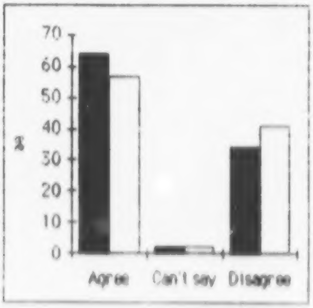


Figure 4. Erros in pronunciation of sounds and words

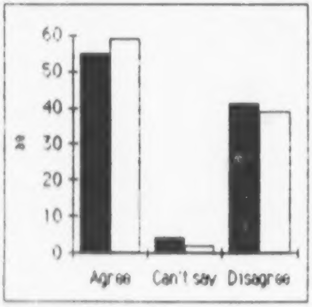


Figure 5. Errors in sentence intonation

■ English ☐ German

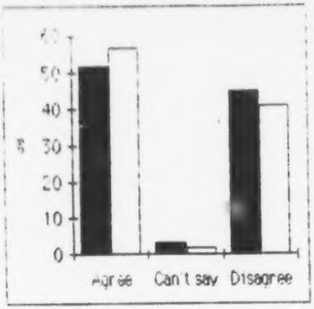


Figure 6. Errors in grammatical forms

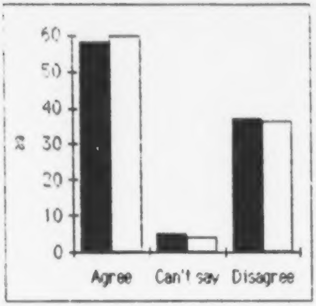


Figure 7. Incorrect sentence structure

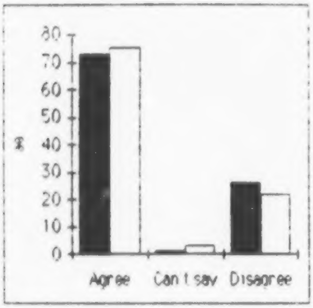


Figure 8. Limited vocabulary

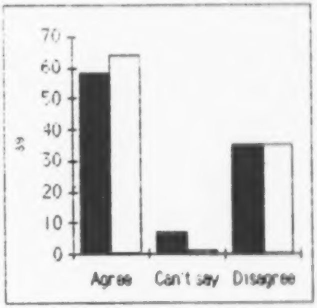


Figure 9. Wrong word choices

■ English

□ German

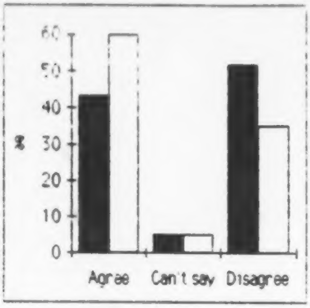


Figure 10. Slowness and clumsiness of speech

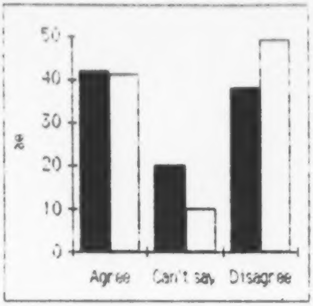


Figure 11. Finns correct their linguistic mistakes when speaking

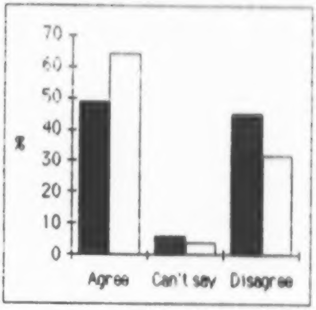


Figure 12. Finns are not aware of polite English/German language use

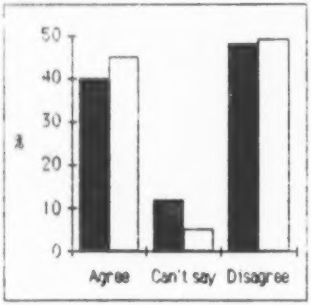


Figure 13. Finns lack the technique in presenting arguments in English/German

The values of the standard deviations show (Appendix 4/1) that the respondents formed a rather heterogeneous evaluator group, which was to be expected, regarding intercultural communication when the evaluators are highly qualified individuals. Very few were not able to evaluate the communicative competence of Finns, except for item 20 (Figure 11) which was for respondents more difficult to evaluate than were the purely grammatical items.

The greatest number of respondents (E 73%, G 75%) were of the opinion that limited vocabulary often disturbs Finns' communication in English/German (Figure 8). Wrong word choices, which 58% (E) and 64 % (G) of the respondents considered disturbing, are related to a limited vocabulary (Figure 9). In respect to pronunciation, more English-speaking evaluators considered errors in the pronunciation of sounds and words disturbing than were errors in sentence intonation. For the Germans, both errors were equally disturbing.

The slight differences in the means of the evaluations between the English and the German speakers reached statistical significance only in items 12, Figure 10, ($p<0.01$) and 16, Figure 12, ($p<0.05$). Of the English speaking respondents 52% did not agree that Finns could be clumsy in speech. From the German-speaking respondents, 60% agreed that slowness and clumsiness affect the communication of Finns in German. About half of the English-speaking respondents were of the opinion that Finns are not aware of polite English language use and considered this phenomenon disturbing, and the other half did not consider it disturbing. Among German-speaking respondents, 64% considered this trait disturbing. The items belonging to Finnish culture-related language behaviour are listed in Figures 14-22.

English and German speakers' evaluations of Finnish culture-related behaviour as disturbing factors in communication

English ■ **German** ☐

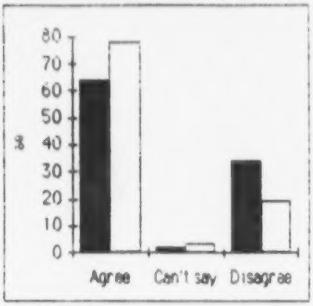


Figure 14. Finns are shy to speak English/German

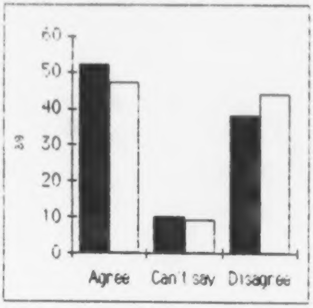


Figure 15. Finns don't keep up the conversation

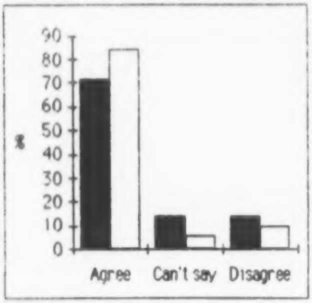


Figure 16. Finns accept silence in communication

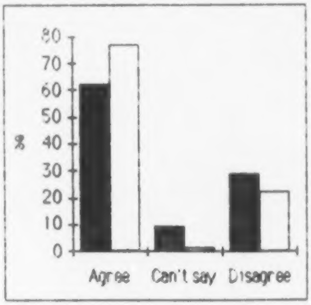


Figure 17. The behaviour of Finns seems distant

■ English

□ German

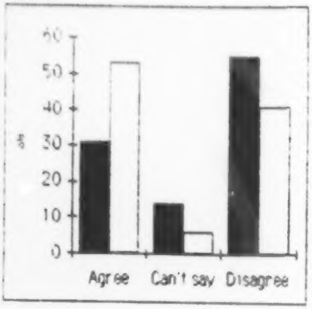


Figure 18. Finns avoid eye contact

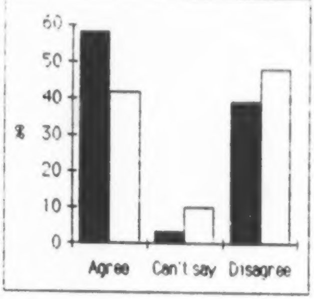


Figure 19. Finns are nervous when speaking English/ German

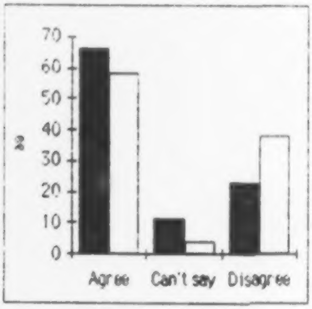


Figure 20. Finns may be hesitant and frustrated in conversation skills

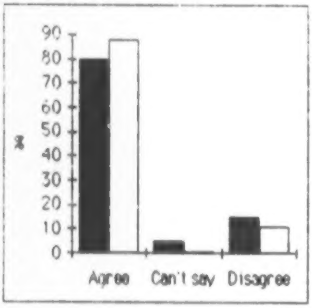


Figure 21. Finns appear guarded in personal conversations

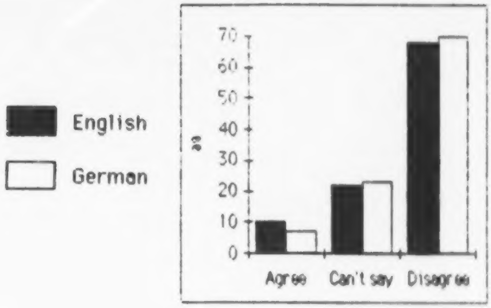


Figure 22. Finnish men speak better English/
German than women

Finns use Finnish cultural patterns even in communicating in English and in German (Appendix 4/2). The mean values far below 3.0 (E: items 15 and 28, G: items 13, 15, 17, 28) indicate that the majority of respondents considered Finns to be guarded in personal conversation and that silence also is part of the intercultural communication of Finns in English and in German. The majority of German-speaking respondents and over 60% of the English-speaking respondents agreed at least somewhat that Finns are shy about speaking English and German and that their behaviour seems distant (E: 62%, G: 77%), and they may be hesitant and frustrated in conversational skills (E: 66%, G: 58%). The only paralinguistic cultural item concerned avoiding eye-contact in conversation; 55% of the English-speaking respondents were of the opinion that Finns do not avoid eye-contact, whereas 53% of the German-speaking respondents held the opposite opinion. The last item (men being better in English/German than women) did not receive any support from respondents.

The differences between German and English evaluations reached statistical significance for items 13, 15, 17, 28 ($p<0.01$) and for item 19 ($p<0.05$). Finnish culture-related features affected slightly more the German communication of a Finn than they affected Finns' English communication.

Figures 23-27 show the items related to emotional aspects of intercultural communication.

English and German speakers' evaluations of emotional aspects of intercultural communication of Finns in English and German

English ■ German □

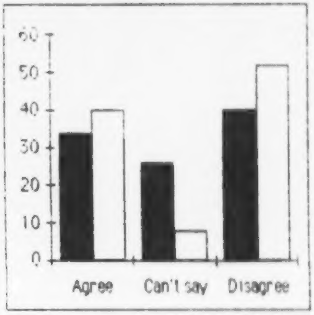


Figure 23. Finns don't always notice how others feel in conversation

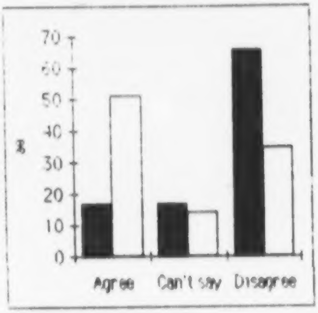


Figure 24. Finns' conversation is self-centered

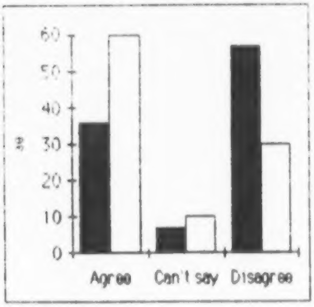


Figure 25. Finns may be boring in discussion

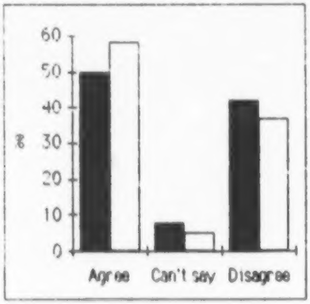


Figure 26. The monotonous conversation pattern of the Finns may create unenthusiastic feeling in converstion

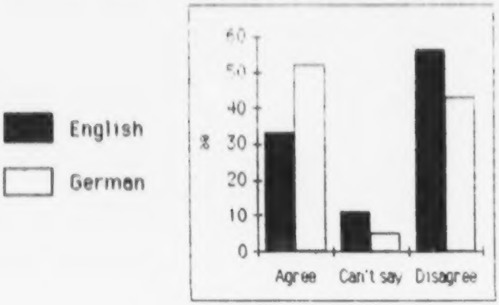


Figure 27. Finns may demonstrate a feeling of unfriendliness in conversation

The mean values over 3 (Appendix 4/3) indicate that the majority of the English-speaking respondents did not consider Finns selfish, self-centered, boring, or unfriendly in intercultural communication. The significantly more German-speaking respondents considered, however, the Finns boring in conversation (G 60%, E 36%, $p<0.001$), and their conversation to be self-centered (G 51%, E 17%, $p<0.001$). A slight difference was to be found in the evaluation of item 27 ($p<0.05$): 52% of German speakers and 33% of the English speakers were of the opinion that Finns may demonstrate a feeling of unfriendliness in conversation. The high deviations show however, that they were not unanimous in their evaluations.

The evaluations were controlled for by the variable concerning length of stay in Finland. These results are given in detail in Appendix 5. Generally, the evaluations were similar in different age groups. However, the trend showed that those who had been in Finland over 10 years were more critical of Finns' use of English/German than were those who had lived in Finland a shorter time. The difference in critical attitude between these two groups was particularly true in respect to grammatical errors and to errors that result from using Finnish cultural patterns in English/German communication.

Another aspect which was controlled for was the agreement of the evaluations given by the Americans, the British and the Canadians. Since there were, in addition to Americans (N = 55), and British (N = 34), only a few Canadians (N = 7), the comparison was made only between the two largest groups. The results of t-tests are to be seen in Appendix 6. Since the German-speaking respondents were mostly (over 80%) from the former West Germany the nationality aspect was not controlled for in the German data.

Both the Americans and the British expressed approximately the same opinion concerning the communication ability of Finns in English. There were statistically significant differences in three items. The majority of the Americans were of the opinion that Finns have a command of polite English language usage. Most of the British thought that Finns are not aware of polite English language usage. Apparently, the use of polite language forms is more important in Britain than in America. The majority of the Americans considered Finns nervous when speaking English, but less than half of the British respondents agreed with them. There was a slight difference between Americans and British in respect to the language use of Finnish men and women. There was a larger percentage of British than Americans who fully disagreed with the statement that Finnish men speak better English than women.

The structure of the evaluations was examined with a factor analysis using the following conventional criteria: an eigenvalue cutoff of 1.0, an optimally clean factor structure and a conceptually interpretable factor structure. The three-factor solution was retained for discussion. Three factors accounted for 36% (E) and 38% (G) of the total variance. (Results in detail in Appendix 7). The factors of which sum variables were formed were identified as follows:

	ENGLISH		GERMAN	
	Mean	S.D.	Mean	S.D.
I Communicative competence	2.81	.94	2.68	1.20
II Emotional aspects	3.28	.91	2.79	.95
III Finnish culture	2.63	.89	2.34	1.04

These factors corresponded to the original theoretical classification. The validity of the study was thus supported by the empirical data.

9.4. Cultural Differences in Everyday Manners and Mannerisms

The second problem of the study concerned differences in everyday manners and mannerisms between Finns and native speakers of English and German. The native speakers answered the open-ended questions in a colourful fashion, to such an extent that the qualitative content analysis presented below does not really do justice to the variety to be found in their answers. In this connection the most common differences in Finnish manners are reported, and some individual opinions are given as direct and indirect quotations. These autenthic open answers have not been linguistically revised.

9.4.1. Differences between Finns and Native Speakers of English

1. Greeting and meeting people

British, Canadians and Americans were all of the opinion that Finns are more formal than they. Finns keep a distance. There is more handshaking in Finland, but handshaking is as far as it goes. In the USA men expect women to extend their hand first, while in Finland the woman expects the man to extend his hand first. Even in non-formal situations Finns shake hands, whereas British people will only say "Pleased to meet you" or "Hello", or "Hi" depending on how informal the situation is.

The Americans pointed out that Finns are slightly reserved, almost shy, and that there is less kissing and hugging among untraveled Finns. Even long-time friends seem reserved on meeting each other. Each meeting with acquaintances is like a first introduction. Finns seem reserved (when sober), out of shyness, not out depth of feeling. Finns do not show the same joy or happiness when meeting a friend or acquaintance. No idle talk, e.g. "How's life?" In America people always say, "It's nice to meet you", which creates a warm atmosphere from the beginning. Most Finns simply say "Hei". Finns do not greet one another in lifts, and on staircases, which is not very friendly. They are very quiet and wait for you to say something first.

The USA is a very big country with customs varying by region. The customs in New England seem similar to those of Finland regarding avoidance of much physical contact in greetings.

Finns tend to be formal in greeting. "The British are warmer in tone", said one respondent, "even if we are just as physically reserved."

2. Introductions and making acquaintances and friendships

Finns tend to be very helpful to foreigners. However, friendships are much more slowly made with Finns than with British, American or Canadian people. Finns seem to be hesitant and reserved but not unfriendly. Finns keep their distance, they do not like you to get too close to them. Foreigners almost always take the lead in developing friendships. They also have to work harder at keeping friendships. Finns do not readily accept new members to a group. The Americans noticed that friendships, once developed, are deeper in Finland than in America.

The Americans wondered why Finns do not introduce each other to a third person. When introducing someone, Finns don't listen to your name and they mumble their own, almost as if they are ashamed. In Finland it is a case of introducing oneself rather than being introduced. Finns use the last name in introductions, in America both names are used. To the British, introducing seems more formal in Finland.

Finns are less likely to initiate a conversation. They are hesitant to take the risk of responding in an interaction. They stop after the name. Finns have to learn conversation-openers in English. Finns are also more shy to interact with their neighbors. Group activity is seldom spontaneous. Finns may have less small talk than English people, and they tolerate silence better.

In the USA, people consider polite questions a necessary part of developing a conversation with new acquaintances. This is not true in Finland. When Finns ask some new acquaintances about themselves they tend to ask overly direct questions. Otherwise, they don't ask any questions at all.

3. Thanking, apologizing, giving and receiving gifts

For the British and Americans, Finns apologize and thank less than is the custom in Britain and America. Finns do not apologize if they bump into you or say "Excuse me". Some British pointed out that the Finnish custom of sending thank-you cards with photographs after a formal occasion, e.g., weddings or important birthdays, is very nice.

Finns also give more presents (flowers, glassware) when visiting other's homes. Presents are often taken for granted with hardly a comment, or by using the wrong adjective, e.g. "Fine; OK". The seven Canadians, however, had not noticed much difference in these manners.

4. Addressing people

Addressing people is more abrupt in Finland. The British and Americans noticed that people seldom use a person's name when addressing them. Just "you" is used. English speakers usually start a conversation by using the intercoluter's name. In Finland children never say "Mrs", or "Mr" or "Sir". Finnish address is more formal, stilted and blunt, even more rude on the whole than the British and the American. Finns keep to themselves and avoid talking casually to others. Finns ask "What", instead of saying "Sorry" or "I beg your pardon". Titles are more important in Finland than in America or in Britain.

5. Table manners

People from all three nationalities pointed out that Finns use more formal and polite tabe manners. The Americans gave long, detailed descriptions of differences, such as Finnish use of toothpicks at the table not being considered polite in the USA. Finns use knife and fork together more frequently than Americans do. There is less joking and fewer personal topics at the dinner table in Finland, not much table conversation. Finns hardly ever touch food with their fingers, yet Americans do quite often. Finns use a spoon to eat cake instead of a fork. It is an art when Finns peel their potatoes. Table manners can be serious concerning eye-contact when making toasts at formal dinners. Children could be taught better table manners. Finns thank the hostess at the end of a meal. In formal dining situations Finns are more shy than the Americans and British.

6. Paying visits to homes (also "sauna" experiences, summer-places)

Even visits to homes are more formal in Finland than in Britain, America and Canada. Although Finns are very hospitable and take a lot of effort for their guests, paying visits to homes happens in Finland only by formal invitation, whereas British and American people often drop in uninvited. Finns are not so relaxed with visitors. Finns are less likely than British and Americans to invite others into their homes. The Finnish custom of taking off their shoes when entering the house on a visit is unusual in the UK and the USA.

The Americans noticed many more differences in manners than the British did, e.g., Finns are a little too pushy as regards insisting you take a sauna. Finns are less inhibited about nudity in the sauna. In a home, you must avoid helping the hostess and you avoid leaving too soon. Strict rules of etiquettes seem always to be followed in Finnish homes (except for the immediate family). Home visits are more intense and "programmed" in Finland than in the USA, although Finns are much more relaxed at their summer places and in summer in general.

7. Phone conversations

British and Americans are more chatty and casual on the phone, even when talking business, than Finns. Finns are less communicative on the phone than British people. Finns have less "small talk". Finns begin with business immediately without preliminary pleasantries.

Finns answer their home phone calls by identifying themselves. Americans stay anonymous until they know the nature of the call. (cf. also Sneck 1987). Finns don't make polite noises to show they are listening, and have difficulties in finishing the conversation. American: "Well, it was nice talking to you." Finn: "Yes!" Phone conversation is, of course, more difficult without visual contact.

8. Differences in cultural values

In the opinion of respondents of all three nationalities, Finns are more time-conscious and more close to nature. Finns have more interest in the environment and social issues. They are more punctual and law-abiding than British and Canadians. There is more equality in Finland among men and women than in the UK. Finns respect authority.

Finns have less self-confidence and tend to downgrade themselves. They are very sensitive to criticism about Finland. Finns, when sober, avoid conflict.

In Finland, there is much emphasis on efficiency and education and there is not time to be social; "work ... work ... work." Finns respect other people and their rights more than Americans do. There are in Finland more women in a larger variety of occupations than in Britain. Compared with Britain, Finland is a classless society, and this is attractive.

The activity orientation of the Finnish "countryside vacation" has made an impression on Americans: Finns chop wood, "rough it", without indoor plumbing, and the wife cooks during the entire stay.

9. Differences in nonverbal communication

The opinion of the Americans and British concerning nonverbal communication of Finns was that there is hardly any. Body language is not used in Finland. Especially the Americans added that Finns use little facial expression. Many respondents mentioned specifically that Finns avoid eye-contact in conversation. On the other hand, Finns stare at strangers on the street. They don't smile or laugh a lot. Finns always look down, and they never seem happy. A similar opinion was in a British answer: "Most people look miserable all the time." Americans miss touching a fellow's arm or slapping his back, which is rare in Finland. Finns are guarded, more rigid in stance, seldom use their hands in conversation. They don't return smiles. They do not express themselves very well nonverbally.

Women are more active in taking care of their appearance. Women here are generally much smarter than the men, much more so than in England.

In stores, people push you with their elbows a lot, but Finns tend to keep their distance, on buses, trams; making very little contact. Americans use their hands more frequently. "If you start to smile or to talk to your Finnish neighbors, they turn away and close their eyes. The principal difference is the smile for nearly all occasions which Americans use and Finns generally do not; Finns may consider this insincere. It is very difficult to communicate nonverbally with older Finns. Young Finns are simply Europeans."

10. Comments on aspects of communication with Finns that created an unusual situation

British opinions: Finns like to keep to themselves and only come out in the open when it is to their advantage. There are different applications of the Finnish and British sense of humour. A sense of humour in the middle of serious discussion has made a Finn nervous and irritated. Some British often have a feeling of Finns being afraid to express themselves. It is very hard to judge what a Finn thinks or feels about something you have done or said: "A very introverted race". "But, I enjoy their honesty, their lack of pretension and their modesty."

"I am continually astonished by Finnish disregard for those about them (even other Finns) such as pushing to the front, lack of manners such as holding doors open after they have passed through, indulging their children to the discomfort of others, discourteous driving including taking their legal priority from the right even though it could be dangerous."

"Yes - the irritating fact that Finns never tell you what you need to know, unless you ask a specific question. This is the biggest difference between us."

"Finns are sometimes unable to imagine that people in other cultures may have different values from their own. They think that other people are as honest and considerate as they themselves are. Finns still have some of the innocence of a pre-urban culture."

"One feels the whole nation would be happier if they were deaf and dumb and had a good excuse for never speaking to anyone."

Americans: Why do the Finns insist on pronouncing the letter "v" in English the same as a "w"? Are they taught in school that they are the same: e.g. "Wery well." Also many Finns say "Hello" when they are leaving. Finns are shy and reticent, but they are natural and true to themselves. Often it is difficult to start a conversation with a Finn. Finns have a very good passive understanding of English, but they cannot speak very much. It takes a while for them to "open up". "The women strike me as much stronger, less inhibited, more in control than the men." Women learn English more quickly, are less shy about "speaking up" than men.

Finns are scrupulously honest compared to Americans. Finns cannot relax easily. Finns love to use the term "so-called this and that". In

America the term "so-called" can be interpreted in a non-positive way, e.g. he was treated by that "so-called doctor". The words "This Saturday" and "Next Saturday" are the same to Finns, but among Americans this creates problems of misunderstanding when establishing dates.

Another teacher complained that Finnish university students are unable to give their opinions on broad, philosophical, social or psychological questions. They can only discuss practical everyday matters and business, sports and the Finnish weather. They seem unable to think on the spot, and debate the different aspects aloud with others in English, even when they can speak fairly well. Finns tend to be negative about their own culture and country. This makes an American nervous in conversation. Sometimes it is difficult to start a conversation with a Finn in any language.

An American woman: "The very first time I met my future mother-in-law, who is Finnish, I was asked to go to sauna with her. As an American we are prudish about our bodies. And here I was just meeting my future in-law and getting acquainted with her in the sauna on the same weekend. Talk about the bare truth. (It worked out fine: We're best of friends)".

"Sometimes I speak openly about politics, family, feelings to a person, but even after a friend is known, the Finnish person doesn't open up about personal feelings or criticize things. They are very closed and self-protective, can't relax easily. Never revealing things to others."

"The amount of drinking is the only obvious difference to me".

"Swedish Finns in general are more comfortable in English and show their outgoingness. Always more interesting to be around."

"Official functions, e.g. receptions, are very awkward. Unlike Americans, Finns do not easily introduce themselves even if other person smiles or looks at them."

"Finns spit all over the streets!" "Spitting + urinating in public are disgusting customs for Americans".

"A Finn was met on a train. After introducing himself the American tried to make conversation but the Finn was quiet. The train trip lasted two hours. The American talked the whole time - the Finn said nothing. Upon arrival at the destination the Finn got up and told the American that it was nice talking to him. This was the first time in two hours the American was speechless."

"I have been surprised by the lack of greeting between people who meet every day (i.e. at bus stops, on the metro). I would except some sort of acknowledgement".

"Talking and communicating is not important to Finns, I find the silence during conversation uncomfortable. Our son (10 years) has commented: Why are the Finns so angry all the time." This silence is especially difficult for British and Americans to accept.

Canadians: "There seem to be two types of Finns: The shy reserved archetypical Finn and the more outgoing type, depending on contacts with foreigners." Finns are rude to their own people -- overly polite to foreigners.

Others: Many Finns, when asked whether they speak English, say "a little", even if their English is in fact reasonably fluent. There is an almost national lack of self-confidence and perhaps fear of ridicule, when it comes to speaking foreign languages. (From a Dane).

9.4.2. Differenzen im Soziokulturellen Bereich zwischen FinnInnen und Nativen DeutschprecherInnen

Die allgemeinen Resultate der Untersuchungen, die ich für die Förderung der Sprechfertigkeit im Deutschunterricht angestellt habe und deren Ziel herauszufinden war, durch welche sprachlichen Mängel und kommunikativen Eigenheiten die mündliche Kommunikation von Finnen mit Deutschsprachigen beeinträchtigt wird und ob es solche Probleme in der Kommunikation gibt, die schon im Deutschunterricht in der Schule berücksichtigt werden könnten, sind schon früher auf Deutsch veröffentlicht worden (Yli-Renko 1992a). In diesem Rapport werden die vielen sehr reichlichen freien Antworten, die die Differenzen im soziokulturellen Bereich betreffen, analysiert und als Basis für Sprechübungen den Schülern und den Lehrern zur Verfügung gestellt. 116 in Finnland lebende Informanten hauptsächlich aus Deutschland (86%), Österreich (4%) und der Schweiz (5%) haben an der Untersuchung teilgenommen und über ihre Erlebnisse in Finnland geschrieben. Die Meinungen sind sehr heterogen und geben hoffentlich viel Anlass zum Sprechen. Zuerst werden die allgemeinsten Meinungen und dann Beispiele von selteneren und einzelnen Ansichten angeführt. Die authentischen Antworten sind stilistisch und sprachlich nicht "verbessert".

1. Begrüssen und Treffen

Bei den Umgangsformen wird erwähnt, dass die Finnen nicht so viel die Hand schütteln wie die Deutschen. Die Deutschen sind viel formeller. Die Finnen sind formloser. Die Finnen geben nicht selbstverständlich die Hand. Die Finnen sind zu steif, liegt an der Grundmentalität. Sie sehen oft beim Arbeitsplatz vorbei und gehen stumm vorbei. Das Berufsleben ist freier, ohne Zeremonien in Finnland.

Die Finnen grüssen nur Bekannte oder bei offiziellen Anlässen, nicht an Haltestellen, in Verkehrsmitteln, Wartezimmern usw. Sie sind sehr mit sich selbst beschäftigt, nehmen auf der Strasse und beim Einkaufen wenig Rücksicht, beschweren sich dafür sehr selten. Unter Bekannten sind Finnen spontaner, unter Fremden nervöser als Deutsche.

Ein einfaches "hei" reicht bei den Finnen als Begrüssungsgruss. Kühles Begrüssen und Verabschieden in der Familie, auch nach längerer Abwesenheit (nur ein "hei"). Das übermässige Händeschütteln fehlt zum Glück in Finnland. Aber die Finnen schütteln die Hand heftiger als die Deutschen. Der Wangenkuss ist viel seltener als in Deutschland, geschweige denn das Umarmen. Umarmen wird als unangenehmer Körperkontakt in Finnland empfunden. Junge Leute umarmen und küssen auf die Wange eher als alte. Höflichkeitsfloskeln werden nicht beherrscht. Allgemeine Unsicherheit auf finnischer Seite. Deutsche treten selbstsicherer auf. Namentliche Anrede is sparsamer. Finnen sind zurückhaltender. Herzlich wirkende Begrüssung gibt es fast nie. Die Deutschen sind freier und herzlicher.

2. Vorstellung und Kennenlernen, Freundschaft schliessen

Meistens stellen sich die Finnen wie die Deutschen vor. Oft lässt man aber das Vorstellen ganz sein. Das wirkt negativ auf Kennenlernen und Konversation. Bekanntmachen mit anderen ist seltener. Also Vorstellen von Bekannten bleibt oft weg oder man sagt nur: "Das ist ein Freund von mir". Bei Vorstellung sind die Finnen oft unbeholfen. Bei Vorstellung dritter wird man selbst nicht vorgestellt.

Eine allgemeine Meinung der Informanten ist, dass es lange dauert, bis man Freundschaft schliesst. Erstes Kennenlernen: Initiative geht selten, nie von Finnen aus. Am Anfang sind die Finnen eher zurückhaltend; wenn man sie ein paar Mal getroffen hat, "tauen" sie auf. Der Finne benötigt länger, bis er "warm wird" mit jemandem, aber das Kennenlernen und die Freundschaft sind ehrlicher und nicht bewusst berechnend oder eventuell zukünftige Vorteile einkalkülierend wie bei dem Deutschen. Finnische Frauen sind grundsätzlich offener, interessierter und zugänglicher. Freundschaften werden unter Jugendlichen oft spontan geschlossen.

Die Finnen sollten spontaner sein. Das Kennenlernen passiert zurückhaltend, ist aber umso ehrlicher, wenn es "funkt". Namen werden wenig benutzt: kann im Deutschen unfreundlich wirken. Ausdruckloses Gesicht und verbale Zurückhaltung kann den Eindruck von Desinteresse erwecken. Eine gewisse Schwerfälligkeit ist störend. Es dauert bedeutend länger, Gespräche über Persönliches und Gefühle zu führen. Auch wird weniger diskutiert. Oft scheinen auch Interessen an der Umwelt, an Politik etc. zu fehlen. Deshalb fallen viele Gespräche banal aus. Ausserdem wird zuviel getrunken. Unter Alkoholeinfluss aber kein Problem.

Die Deutschen (Eltern) legen grösseren Wert auf das Kennenlernen der Freunde ihrer Kinder.

Es ist sehr schwer, Finnen intensiver kennenzulernen. Finnen sind meist selbst "genug". Sie sind weniger daran interessiert, andere Leute kennenzulernen. Wäre schön, ohne Titel, mal sich vorzustellen. Freundschaft mit einem Finnen ist seltener als selten, da der Finne lebt nur für sich allein. Nur Finnen mit längerer Auslandserfahrung zeigen Interesse an Fremden. Freundschaft schliessen fällt Finnen schwerer, geht aber ganz gut nach kleinen Anfangsschwierigkeiten. Der Finne zeigt mehr Zurückhaltung. Freundschaften entstehen nicht überstürzt.

Besonders am Arbeitsplatz, Finnen "fürchten" Freundschaft, die sie wegen depressiver Anfälligkeit nötiger hätten als Deutsche. Beim Schliessen von Freundschaften: Ohne viel Umschweife und mit weniger Aufheben. Man pocht in bestimmten Situationen auch weniger auf die sog. freundschaftlichen Beziehungen. Beim Freundschaftenschliessen mehr mit Norddeutschen zu vergleichen: langsam, aber dann gute Freundschaft.

Die Zahl der Freundschaften unter Finnen ist geringer, dafür halten diese Beziehungen oft lebenslang. Einige scheinen gar ohne Freunde auszukommen. Erstaunlich, wie wenig selbst gute, langjährige Freunde voneinander wirklich wissen oder wissen wollen.

Die meisten Schweizer und Österreicher, die an der Untersuchung teilgenommen haben, waren im allgemeinen derselben Meinung wie die Deutschen. Besonders klagen auch die Schweizer, das "das Schliessen von Freundschaften in Finnland ein langwieriger Prozess sei und die Finnen viel zu steif seien". Die Österreicher vermissen mehr persönliche Vorstellung von der finnischen Seite und mehr Grüssen im allgemeinen.

3. Danken und Entschuldigen, Geben und Nehmen von Geschenken

Die Finnen sind wortkarg, ebenso wie die Leute in Norddeutschland. Die Formeln für das Quittieren von Dank und Entschuldigung sind nicht bekannt. Unbekannte Vokabel für die Finnen. Anderseits "Danke" beim Busfahrer, "Danke" nach dem Essen, wirklich angenehm, ja höflich! Finnen entschuldigen sich gern, bevor sie z.B. im Unterricht etwas fragen. Sonst scheint es, dass sich manche nicht gerne entschuldigen möchten. Höflichkeit ist keine finnische Tugend. Der Deutsche macht viel der Form halber, wenn es der Finne tut, bedeutet es sehr viel mehr.

Beim Besuch wird es sehr auf Formen geachtet und ohne Geschenk geht man nicht auf Besuch. Die Geschenke sind im Regelfall grösser als in Deutschland. Geben und Nehmen von Geschenken geschieht mit weniger Worten und weniger Beachtung. Bei Geschenken fehlen die richtigen Worte. Geschenke werden häufig beiseite gelegt und bei Abwesenheit der Schenkers geöffnet. Die Finnen sind bescheiden im Nehmen von Geschenken; das geschieht ohne mimische Begleitung. Man weiss nicht, was man sagen soll.

Die Umgangsformen lassen oft - vor allem bei Jugendlichen zu wünschen übrig. Die Finnen sind allgemein etwas zurückhaltend, jedoch nicht unhöflich.

4. **Anrede** (Duzen, Siezen usw.)

Die Deutschen wundern sich über das häufige Duzen und beklagen sich darüber, dass junge Finnen die Sie-Formen gar nicht kennen. Finnen verwechseln Siezen und Duzen. Duzen schafft unsichere Situationen. Im allgemeinen wird das Duzen taktlos gefunden. Duzen ist üblicher in Finnland, "gefällt mir aber so". Die Anrede geht oft ganz unkompliziert mitten im Gespräch vom "Sie" zum "Du" über, "das empfinde ich als angenehm". "Das Duzen wird häufig von mir als taktlos und unhöflich empfunden". Duzen ist weitverbreitet und wird nicht als Respekt verletzend empfunden. Mit dem Du sind alle netten Höflichkeiten verloren gegangen. Man sagt schneller "Du Arschloch" als "Sie Arschloch".

Anreden wie "Herr Dr. X" ist nicht gebräuchlich. Finnen sollten bei Anrede den Titel und den Namen anwenden.

5. Tichsitten

In Deutschland wünscht man immer "Guten Appetit" vor dem Essen. Die Deutschen bedanken sich nicht nach dem Essen. Wenn die Deutschen irgendwo eingeladen sind, ist es höflich, das Essen zu loben und wenn man sich verabschiedet, für die Einladung zu danken. Tischgespräch fehlt in Finnland oft. Finnische zufällige Tischpartner können quälend wortkarg, auch wenn keine Sprachprobleme, sein. Nach Besuch danken Finnen vor dem Anziehen, Deutsche ziehen sich erst an und danken dann.

In Deutschland fängt immer der Hausherr an, anders in Finnland. In Deutschland sind die Hände auf dem Tisch, in Finnland nicht. Auch bei "feinen" Leuten gibt es nur ein Messer auf dem Tisch in der Butter. Pellen der Kartoffeln auf dem eigenen Teller ist etwas Finnisches. Kartoffeln dürfen in Finnland mit Messer geschnitten werden: "Mir tut es weh im Herzen, wenn die Finnen Kartoffeln mit dem Messer schneiden." Die finnische Gabelhaltung ist ungewöhnlich. Der finnische Gebrauch von Zahnstocher am Tisch ist etwas Ungewöhnliches ("Zahnstocher in Mund popeln"). In den Zähnen stochern, ohne Hand davorzuhalten, ist für deutsche Augen unschön. Man wird in Finnland doch noch dauernd wieder zum Nehmen aufgefordert, auch wenn man dankt. (Unterschied: Nein, danke -- Ja, bitte).

Beim Essen wird kaum gesprochen. Kinder müssen ruhig sein beim Essen (Kindergartenerfahrung). Die Finnen essen schneller als die Deutschen. Essen muss man.

Familienmahlzeiten sind seltener als in Deutschland. Zuhause nimmt man die Tischsitten nicht so genau in Finnland. Unregelmässige Mahlzeiten sind weit verbreitet in Finnland, Kantinenessen, fertige Tiefkühlkost und Konserven auch. Alles, was Zeit kostet (Tischdecke, Blumen, Selbstgekochtes, lange Gespräche beim Wein o.ä.) wird in Finnland vermieden. In Finnland zollt man der Wachstuchdecke und dem Mikrowellenherd Tribut.

In Deutschland beginnt man gewöhnlich auch in der Familie mit dem Essen, wenn alle etwas auf dem Teller haben und nachdem der Hausherr oder die Hausfrau "gesegnete Mahlzeit" oder ein Tischgebet gesprochen hat. Man steht nicht auf, bevor alle die Mahlzeit beendet haben. Falls man es besonders eilig hat, entschuldigt man sich.

Die Finnen nehmen in Restaurants alles ohne Murren an und finden es gut, "kiitos" nach dem Essen.

6. **Familienbesuche** (Saunaerfahrungen, Sommerhäuschen)

In Finnland sind die Familienbesuche sehr förmlich und steif. Einladungen und Besuche sind sehr konventionell und steif, erster Besuch ist fast immer dasselbe Ritual, d.h. Kaffee und Kuchen, "pulla" und dann was Salziges, selten gemeinsames, umfangreiches Essen. Eine Ausnahme machen die Karelier. Die Finnen trinken viel mehr Kaffee als die Deutschen. Familienbesuche können dann sehr nett und herzlich sein, wenn man sich länger kennt. Der Finne ist ein sehr guter Gastgeber. In der Freizeit sind Finnen sehr aufgeschlossen zu Gesprächen. Alkohol hilft dabei viel. Alkoholkonsum ist manchmal peinlich gefährlich.

Man darf nicht einfach vorbeikommen. Spontane Besuche kennt der Finne nicht. Man muss sich immer anmelden. Jemand hat vorgeschlagen, dass das vielleicht damit zusammenhängt, dass in SF so viele Frauen berufstätig sind. Besuche sind mit zu viel Aufwand verbunden. "Ich empfinde sie, gemessen an meinen deutschen Erfahrungen, oft als "schrecklich". Warum kann man nicht einfach mal vorbeischauen"? Die Finnen sind sehr gastfreundlich. Allerdings wird in Finnland die Szene oft mehr von kleineren Kindern beherrscht als in Deutschland.

Die Besuche sind unbefangener auf dem Lande, besonders im Ferienhaus. Ständiges Anbieten von Essen geht einem auf den Nerv. Alkohol steht zu sehr im Vordergrund als Kontaktmittel.

Man zieht erst die Schuhe aus, bevor man das Wohnzimmer betritt. Schuhe behält man in Deutschland an, wenn man Freunde in ihrer Wohnung besucht.

Dass die Sauna in Finnland getrennt besucht wird und kein Kommunikationszentrum ist, ist eine Überraschung für die Deutschen. In der Sauna werden viele Finnen richtig vertraulich. Sauna ist absolut die beste Stelle, Hemmungen zu beseitigen, Freundschaften zu schliessen und echte Kontakte zu schaffen. Zuweilen Gruppenschweigen, Sauna konstituiert Gruppengefühl ohne Worte; muss in Deutschland oft erst über Konversation hergestellt werden. Die Sauna ist ein Wettbewerb im Aushalten von Hitze.

Man ist freundlich, und Finnen lieben es, Ausländern das Sommerhaus und die Sauna zu zeigen. Die Finnen zwingen einem die Sauna. Das Sommerhaus und die Sauna erfüllen sie mit Stolz und Genugtuung, denn es sind identitätstiftende Merkmale ihres Nationalgefühls- besonders wenn Eigenarbeit drinsteckt. Männer zeigen in der Sauna gern ihre Härte und den "Macho". Finnische Frauen sind auf dem Lande bewegte und bewegende Engel, die Männer erstaunlich passiv.

7. Telephongespräche

Man meldet sich oft mit "Hallo" oder der Telephonnummer. FinnInnen stellen sich zu Beginn des Gesprächs nie/selten vor. Störend ist, dass sich ein Anrufer oft gar nicht vorstellt und ohne Gruss die Person verlangt, mit der er sprechen möchte. Unhöfliche Eröffnung. In Deutschland nennt man auch den Namen des Gesprächsspartners öfters während des Telefonates, in Finnland nie.

Oft fehlen Namensangaben, Einleitungen, Austausch von Höflichkeiten. Man geht im allgemeinen direkt zur Sache. Die Telephongespräche sind sachbezogen, weniger persönlich, wenig Höflichkeitsfloskeln. Der Finne kennt offensichtlich kein "small talk". Mehr Höflichkeit wäre wünschenswert. Man telephoniert nur, um sich zu verabreden oder sonstige Mitteilungen zu machen, weniger, um persönliche Gespräche zu führen. Finnen haben lange (sachbezogene) Einleitungen, ehe sie zur Sache kommen. Finnen haben Schwierigkeiten, auf Deutsch zur Sache zu kommen und Beendigungsinitiativen zu machen.

Bedingt durch Übersetzen der Sprache sind die Telephongespräche in der Regel etwas langgezogener. Lange Pausen sind für die Deutschen besonders peinlich. Die Finnen, besonders die Männer, sind sparsam mit den Worten im Vergleich mit den Deutschen. Finnische Frauen telephonieren gern und lange.

8. Unterschiede in kulturellen Werten

(Beziehung zur Natur, Aktivität, Effektivität und Zweckmässigkeit, Materialismus, Zeitbegriff, Selbsteinschätzung, soziale Beziehungen: Gleichberechtigung, Anpassung usw.)

Die Beziehung zur Natur ist bei den Finnen intensiver als bei den Deutschen. Deutsche haben romantische Beziehung zur Natur, Finnen lieber nüchterne. Die Finnen haben mehr Beziehung zur Natur, da mehr Land zur Verfügung (mökkihullu) steht. Die Finnen sind mit Natur, die Deutschen mit Materialismus verbunden. Natur ist wichtig, heilig in Finnland. Bei Bewohnern kleiner Städte mit schöner Umgebung kann man grosse Naturliebe auch in Deutschland finden. Die Menschen sind begeisterte Wanderer und Radfahrer in Deutschland. Gut finde ich in Finnland "das Leben mit den Jahreszeiten", das viel stärker ist als in Deutschland.

Der Materialismus hat sich in Deutschland noch stärker ausgebreitet als in Finnland. Der Trend ist allerdings leider negativ, d.h. mehr zum Materialismus auch in Finnland.

Die Deutschen sind effektiver, wenn nicht zu bürokratisch. Der Finne ist langsamer, weniger aktiv, plant und organisiert weniger, lässt mehr den "Dingen" ihren Lauf als der Deutsche. Die Finnen arbeiten, um zu leben, die Deutschen umgekehrt.

Die Finnen leiden generell unter starkem Minderwertigkeitsgefühl. Neid ist in Finnland auffällig und wird offener gezeigt als in Deutschland. Wichtige Sachen in Finnland: Natur, Ausbildung, Familie und in Deutschland: Zeit und Geld. Finnen haben Angst vor neuen Ideen - sind nicht spontan überzeugt, denken zuerst nur negativ. Perfekte Pessimisten! Der Finne gibt sich sehr bescheiden und scheint sich zu unterschätzen. Die Finnen haben Neigung zum unbedingten Obrigkeitsgehorsam. Zeitbegriff in Finnland: Gott schuf die Zeit, von Eile har er nichts gesagt. Der Zeitbegriff ist weniger hektisch als in Deutschland.

Meiden von "Meinungsstreit" in der Diskussion ist charakteristisch für die Finnen. Die Deutschen argumentieren gern. Sie sind mehr diskussionsfreudig. Finnen legen viel Wert auf Ruhe. "Kommt es zu Gesprächen zwischen Finnen und Deutschen die emotionell geführt werden, zieht sich der Finne schnell zurück. Er vermeidet kontroverse Diskussionen und hält seine eigene Meinung zurück. Leider scheuen sich viele Finnen vor fruchtbarem Gedankensaustausch zurück; um jeden Preis werden Konfrontationen vermieden. Aber auf anderen Umwegen versucht manch einer dann doch den andern matt zusetzen. Eine mich am meisten irritierende, enttäuschende Verhaltensweise, die vielleicht auch dank Ihrer Untersuchung! - bei den Jüngeren in Zukunft hoffentlich nicht mehr üblich sein wird!!!"

Die kulturelle Pelle (=Haut) der Finnen ist dünn. Kultur ist noch sehr jung und wirkt aufgepropft. Der Deutsche, zumindest wenn er eine Realschule oder ein Gymnasium besucht hat, kennt mehr von der deutschen Literatur als ein Finne, selbst wenn er Abitur hat, von der finnischen Literatur.

Ein wichtiger Unterschied, was kulturelle Werte anbetrifft, ist die Einstellung zu Traditionen. In Deutschland gibt es mehr alte Bräuche, Feste als in Finnland. Volkslieder sind beliebt und bekannt und werden im Wirtshaus gesungen, auf gemeinsamen Ausflügen oder an Gruppenabenden.

Es fehlt zwischen den finnischen Menschen (z.B. Eheleuten) oft das freundliche Gespräch, verbindliche Worte, kleine Aufmerksamkeiten, das Aufhalten der Tür und bei allen "sozialen kleinen Aktivitäten" das dazugehörende Lächeln, "Danke schön", aber "Bitte sehr", "Oh, wie nett" usw.

Die Stellung der Frau, auch die der Hausfrau, ist dominierender und gleichberechtigter als in Deutschland. Jemand hat sogar vorgeschlagen, dass die finnischen Männer sich emanzipieren müssten. Die Frauen sind in kulturellen und anderen Dingen aktiver als die Männer. Dominanz der Frauen in der Ehe. Gleichberechtigung ist übertrieben, die finnischen Männer haben es nicht leicht!

Das Autofahren is mir in Finnland zu langsam und zu lahm. Es wird zu wenig überholt. Finnen haben kein ökologisches Bewusstsein. Die Natur wird verbal geschützt, aber in den Wäldern findet sich viel Abfall, Automotoren laufen sehr lange unnötig usw. Finnen haben Vorurteile den Ausländern gegenüber.

9. Unterschiede in der nonverbalen Kommunikation

Charakteristisch für die FinnInnen ist, dass sie viel weniger nonverbale Kommunikationsmittel gebrauchen als die Deutschen. Sie haben weniger Körperbewegung, berühren einander weniger und stehen nicht so nahe bei dem Gesprächspartner wie die Deutschen. Der Gesichtsausdruck der FinnInnen ist indifferenter als der der Deutschen. Die Kommunikation der FinnInnen ist mehr aufs Wort konzentriert. Das Äussere stimmt oft nicht damit überein.

Die Finnen sind wie Mumien, ein mienenloses Volk. Finnen verstehen sehr schlecht Gestik. Finnen sprechen weniger mit den Händen als die Deutschen. Sie reagieren überhaupt sehr faul oder garnicht und zeigen kaum Gesichtsausdrücke, manchmal zeigen sie sogar Abwesenheit im Ausdruck. Das finnische Pokerface ist undurchdringlich. Kein Augenkontakt, wenig Blickkontakt zum Gesprächspartner in Finnland, wenig Emphase. Das Problem: Gleichgültigkeit oder Zurückhaltung? "Versteinerte" Gesichter und gleichförmige Satzintonation erwecken den Eindruck von Gleichgültigkeit und Desinteresse. Gesichtsausdruck ist oft abweisend. Finnen sind verschlossen. Oftmals sind die Deutschen etwas zu impulsiv. Es gibt natürlich Ausnahmen. "Dies kann man überhaupt nicht generalisieren".

"Gefühle und spontane Empfindungen werden viel seltener als bei deutschen Gesprächspartnern gezeigt. Ich weiss oft nicht, woran ich bin; das macht mich unsicher und hinterlässt ein unbefriedigtes Gefühl." Berührungskontakte werden weitgehend vermieden. Man bemüht sich um räumliche Distanz zum Gesprächsspartner. Man sitzt sich weiter entfernt vom Gesprächspartner und sieht sich oft nicht in die Augen. Drei Schritt Entfernung vom Gesprächspartner. Ausser auf verbaler Ebene findet kein nennenswerter nonverbaler Kontakt statt; das macht ein Gespräch, besonders bei schlechtem Deutsch, schwierig. Der Finne wirkt oft zu kalt, ohne Mimik und Gestik. Selbst bei Trauer und Freude wirkt er sehr beherrscht.

Nicken, Seufzen und Biertrinken kann man nicht zu der nonverbalen Kommunikation rechnen. Das Seufzen ist eine Kommunikationsform.

Was die Kleidung betrifft, beliebt ist in SF der Freizeit-Jogging - Anzug. Frauen gebrauchen mehr Kosmetik in Finnland als in Deutschland. Auf Kleidung wird deutlich weniger geachtet. Männer haben oft Schweissgeruch. In Finnland sieht man mehr ungeputzte Schuhe als in Deutschland. "Meines Erachtens sind die Finnen im Körperbau breiter als die Deutschen und haben kürzere Beine. Die deutschen Männer dagegen haben oft Bierbäuche und die Frauen sind korpulenter".

"Das Spucken auf der Strasse und das kräftige Hochziehen des Nasenschleimes, z.B. am Arbeitsplatz, auch im studierten Bekanntenkreis, befremdet den Ausländer. Das öffentliche Gähnen ist ein stummer Schrei der Finnen, im Autobus, auf der Strasse, im Café, zuhause. Woanders hält man sich die Hand/Zeitung vor den Mund.

10. **Andere Unterschiede zwischen deutschem und finnischem Verhalten** (ungewöhnliche Situationen in Finnland usw.)

Fröhlichkeit und Lachen, Heiterkeit in der Öffentlichkeit sind verpönt in Finnland. "Ich habe festgestellt, dass die Finnen ihren Ton beim Deutschsprechen sofort erhöhen (Militärton), was für mich sehr beklemmend ist".

Ein deutsches erstaunt-bestätigendes "Hmm" wird häufig als Signal zur Wiederholung einer Äusserung missverstanden. Durch die öftere Unfähigkeit das "sch" auszusprechen, passieren manchmal Pannen: "geschehen" wird zu "gesehen", "mir ist schon passiert, dass "Dusche" zur "Düse" wurde. Finnen stellen unklare Fragen und geben unklare Antworten auf klare Fragen.

Im Endeffekt unterscheidet sich die Kommunikation mit Finnen nur in der Zurückhaltung und Unsicherheit. Grammatik o.ä. Fehler sind meiner Meinung nach nicht massgebend, eher der Wille zur Kommunikation.

Finnen lieben Monologe mit viel Detailwissen und Einzelheiten. Das schafft Selbstvertrauen und vermeintliche Auktorität in den Augen des Gesprächpartners. Deutsche lieben eher Fragen und Gegenfragen. Einzelheiten und Detailwissen werden als Besserwisser und damit als Zeichen mangelnden Selbstvertrauens gewertet.

Viele Finnen verstehen geschriebenes Deutsch und schreiben auch, doch können nur sehr schwer zum Sprechen gebracht werden, besonders wenn ein anderer Finne anwesend ist. Schade, dass das Bemühen fehlt, das Können wäre oft verhanden. Unterschiede Stadt - Land sind deutlich spürbar, auch das Alter spielt eine Rolle.

Lange Pausen in der deutschsprachigen Kommunikation wirken oft peinlich störend. Angstschweiss bricht beim Lehrer aus, d.h. man will nicht kommunizieren.

Wenn der Finne im Laufe des Gespräches ja, ja sagt, hat er mit Sicherheit nichts verstanden, und man ist gut beraten, alles zu wiederholen.

- Finnen haben wenig Humor
- können im Spiel schlecht verlieren
- entscheidungsunschlüssig ->immer noch jemanden erst fragen
- Finnen sind keine Realisten->glauben was sie wünschen
- Finnen können nicht diskutieren->sie sind gleicher Meinung oder beleidigt und schweigen (kämpfen nicht mit Worten, um ihre Meinung zu behaupten)!

Kein Grüssen der Hausbewohner im Treppenhaus wie in Deutschland. Kommunikation mit Finnen im nachbarlichen Umfeld z.B. ist oft sehr schwierig und kompliziert. Man geht nicht aufeinander zu wie in Deutschland; man zeigt wenig Interesse am Leben seines Nächsten. An der Bushaltestelle kennt man sich nicht, obgleich man jeden Morgen dort sich trifft.

"Der deutsche Kunde fragt ..... der finnische Sachkenner antwortet perfekt aber 5 Minuten zu spät"!

Vielen Finnen ist es peinlich, Komplimente zu hören. Einige reagieren darauf völlig hilflos bis zur Unhöflichkeit. Auch reagiert man auf die uns eigene Wortspielerei oft verständnislos und man nimmt vieles zu persönlich! Den Finnen fehlt ein gesundes Selbstgefühl.

Die Angst, sich von anderen eine Blösse zu geben, hemmt z.B. sogar Deutschlehrer mit guten Sprachkenntnissen. Diskussionen in Seminaren kommen daher kaum zustande.

Finnen scheuen sich offenbar Deutsch zu sprechen, wenn sie sich nicht ganz sicher sind, es zu beherrschen. Ihre übertrieben selbstkritische, manchmal auch scheue Art verhindert oft die Konversation in deutscher Sprache.

Deutsche fragen offensichtlich zu schnell persönliche Dinge; Finnen antworten äusserst ausweichend.

Freies Reden bereitet grosse Mühe. Konversation sollte einen viel grösseren Platz im Deutschunterricht erhalten.

Nicht über die Schwelle begrüssen: der Fremde weiss nicht, ist er willkommen oder nicht. Keine Reaktion auf das Niesen einer anwesenden Person ("Gesundheit!").

In der Kommunikation fällt ein Widerspruch zwischen Offenheit und "Geheimniskrämerei" auf. So kann z.B. jeder in der Zeitung oder im Steuerkalender nachlesen, wieviel der Andere verdient bzw. besitzt. Auch die Gehaltsgruppen, die zu einer bestimmten Stellung gehören, sind bekannt. Trotzdem würde niemand offen darüber sprechen wieviel er verdient. Am Arbeitsplatz ist es möglich, dass man darüber spricht, dass jemand die Stelle zu wechseln beabsichtigt und sich da oder dort beworben hat - alle sprechen darüber, nur mit dem Betroffenen spricht man nicht, bzw niemand wagt ihn zu fragen, ob das stimmt.

"In Unterhaltungen fällt mir oft ein Zwiespalt zwischen dem individuellen Freiheitsanspruch und der Haltung zum Staat bzw. der "Gesellschaft" auf. Viele fordern für sich persönlich maximale Freiheit und klagen über die hohen Steuern, erwarten und fordern aber gleichzeitig von der "Gesellschaft" eine perfekte Absicherung gegen alle möglichen negativen Erscheinungen des menschlichen Lebens."

"Bei einem Kampf um einen Parkplatz vor dem Hauptbahnhof versuchte der Finne seine Position zu verstärken mit dem Hinweis, dass er Polizist sei. Ich liess mich aber nicht einschüchtern, allerdings fuhr ein Dritter inzwischen auf den freien Parkraum. Ich musste darüber lachen, mein Gegner aber war sauer!"

Ungewöhnliche Situationen entstehen zu oft, wenn deutschsprachige, sonst hochbegabte finnische Diskussionsteilnehmer auf Kongressen, Treffen etc. nicht streng logisch argumentieren oder dialektisch "schief" liegen - sehr zum Ärger der jeweiligen Redaktionen.

Mündliche Vereinbarungen, also schritlich nicht fixierte Abmachungen zwischen Partnern (Wirtschaft, Kultur, Sport, privat) werden finnischerseits oft nicht eingehalten - oft ohne jede Erklärung oder etwa mit dem prunkvollen Hinweis: "Wir Finnen lieben die Freiheit."

Die deutsche Sprache seit Hitler in Misskredit ? O ja, sehr! Sogar Schweizer sind im Ausland gehemmt. Viele Deutsche, jung oder alt, hoffentlich die meisten, sind in der internationalen Kommunikation traumatisch belastet. Ihre ausländischen Gesprächspartner haben es in der Hand, ob Kommunikation funktioniert. Die Finnen bewältigen dieses "deutsche" Problem, bewusst oder unbewusst, überraschend unbekümmert, wie meisterhafte Brückenbauer der Begegnung. Ihre deutschsprachigen Partner notieren es dankbar.

"Kommunikation mit Finnen ist stark bestimmt vom Alter. Junge Leute hier haben oft keine Meinung oder haben über viele Probleme noch nie nachgedacht. In Deutschland gibt es auch unter jungen Leuten viel mehr Diskussionen vor allem auch politische Diskussionen. Hier kann man sich am besten mit älteren Leuten unterhalten. Das ging mir schon als 22-jährige so auf einer längeren Finnlandreise. Besonders die gleichaltrigen jungen Männer fand ich langweilig. Kommunikation funktioniert nur, wenn man sich etwas zu sagen hat."

Viele Finnen haben Deutsch in der Schule gelernt, wenden es aber nicht an -- aus Angst sich zu blamieren. Die Sprachschwelle liegt für die Finnen leider sehr sehr hoch.

Die Finnen sind viel aufgeschlossener und kontaktfreudiger als ihr Ruf!

"Für mich als Deutscher ist es erfrischend dann und wann in Deutschland deutsche Luft, Kultur und Geist zu atmen, aber es ist immer wieder ein befriedigendes und gutes Gefühl zurück nach Finnland zu kommen!"

Finnen sind oft scheue Leute, besonders Ausländern gegenüber. Sie schauen oft absichtlich in eine andere Richtung, um nicht gegrüsst zu werden oder gar (um Gottes Willen) selbst grüssen zu müssen! Dennoch sind sie zuverlässig und hilfsbereit, letzteres jedoch nach Anstoss.

"Das Gespräch mit einer Finnin, die gut Deutsch sprach, sich aber nicht traute dies zu tun, und auf sehr schlechtes Englisch in der ersten Hälfte des Gesprächs auswich."

"Was mich persönlich stört ist, z.B. in Geschäften, Bibliotheken u.s.w., dass geklagt wird, dass das eine oder das andere nicht zu finden ist, obwohl das gefragte Buch z.B. gerade vor der Nase liegt. Über solches Vorhanden habe ich öfters nachgedacht, vielleicht fühlen sich diese Menschen einsam, möchten einen Gesprächspartner finden. Das Alkoholproblem ist auch ein grosses Problem in Finnland, jeder sollte lernen, dass der Alkohol keine Wunden heilt."

"Deutsche Bekannten haben mehrere meiner finnischen Freunde grossartig bewirtet -- Gegeneinladungen sind nie erfolgt, obwohl die Möglichkeit dagewesen wäre. Das enttäuscht und erweckt den Eindruck von Schmarotzertum. Ähnlich! Schüleraustausch wird praktisch nur einseitig praktiziert, weil man angeblich nicht die Möglichkeit hat, Schüler unterzubringen."

Grosse Unterschiede in der Essenswahl und in äusseren Dingen wie häufiges Teppichklopfen, oft peinliche Sauberkeit, mehr als in Deutschland.

"Ich stand an einer Bushaltestelle und hatte noch einige nur noch ein paar Tage gültige Fahrscheine. Ich bot einem anderen Fahrgast, der offensichtlich keine verbilligten Fahrscheine hatte, eine preisweite Fahrt an. Zu meinem Erstauen lehnte er das Angebot ab. Daraufhin fragte ich (durchaus ironisch), ob er immer bevorzugt den höheren Tarif zu zahlen. Er bejahte die Frage, um ja nicht mit einem offensichtlichen Ausländer ins Gespräch zu kommen. P.S. später erfuhr ich, dass diese verbilligten Fahrscheine nicht übertragbar sind, so dass mir die Antwort etwas plausibler wurde."

Eines der grössten Probleme in der Verständigung zwischen Finnen und Deutschen ist der Alkohol. Ohne Alkohol geht es nicht und so ein Zusammensein mit Spass und klarem Kopf gibt es fast gar nicht. Schade.

Sexuelle Kontakte geschehen im Eiltempo. Finnische Frauen sind wesentlich offensiver und zielgeachteter als Frauen in Mitteleuropa, aber auch wesentlich eifersüchtiger!

Ganz allgemein: Auch in Finnland gibt es sehr unterschiedliche Typen. Schwer zu verallgemeinern.

Die Lehrer sollten mehr Wert auf Lehren von Umgangsformen und Konversation legen. Die Grammatik und Aussprache sind nicht das Wichtigste. Die Lehrer sollten mehr Schulung dieser Sachen in deutschsprachigen Ländern bekommen.

"Viele Behauptungen würden auf Deutsche, besonders Norddeutsche genauso zutreffen. Ich finde es schwierig und fragwürdig generelle Feststellungen machen zu wollen. Bei Finnen muss man genauso wie bei uns unterscheiden zwischen Städtern, Kleinstädtern, Landbevölkerung, Männern, Frauen, kulturellem Hintergrund usw."

> "Meine Erfahrungen beschränken sich fast ausschliesslich auf Studenten und da habe ich festgestellt, dass die Studenten jetzt viel mehr sprechen und weniger gehemmt scheinen als in den siebziger Jahren. Dafür machen sie wesentlich mehr Grammatikfehler, auch ist der Wortschatz sehr gering. Das ist sicher eine Folge der Schulreform."

9.4.3. Comparison of Native English- and German-Speakers' Evaluations of Finnish Manners and Mannerisms

From the comparison of native English- and German-speakers' evaluations of Finnish manners and mannerisms one can suggest that both these evaluator-groups focused on similar features in Finnish behaviour. The answers of Germans were, however, much longer and more numerous than were those of the English speakers.

Although the English speakers observed that there is more handshaking in Finland than in the USA, Canada and Great Britain, and the German-speaking people that there is not as much handshaking in Finland as in Germany, both groups missed in Finland warmer and more spontaneous body contact when greeting friends and acquaintances and a warmer atmosphere in meeting people in general.

In introducing themselves or their friends Finns seem to be more reserved, stiffer, and slower than those evaluating them -- not to mention slower to make friendships -- which can, however, often become in Finland more lasting and deeper than in the respondents' countries.

Finns often apologize too much for their own faults and national idiosyncracies, whereas, in bumping into someone they do not apologize; and in thanking, Finns use formulas less when speaking English and German than do the native speakers. The evaluators have also noticed that Finns give more presents when visiting other's homes, but they don't know what to say when giving and receiving presents.

The typical habit of Finns in English and German conversation to address people with the simple "you", contrasts in America and Britain with person's name being mentioned; in Germany both the name and the title are used. Titles seem, however, to be in general more important in Finland than in America and Britain.

Finnish table manners differ from German, American and British ones, e.g. Finnish use of toothpicks did not please any foreign respondents. The Finnish way to peel potatoes on the plate is also unusual in those countries. And last but not least, Finns, even those who speak German and English well, just eat (rapidly) and don't make table conversation. The Finnish custom to say "thank you" at the end of the meal was noticed by all evaluators as something unique.

Visits to homes are more formal in Finland than in these other countries, except at the summer places where Finns are more relaxed. But they seem to everyone a little too pushy as regards invitations to sauna.

Phone conversations of Finns are to the point, without the social conversation that Germans, Americans and British are used to on the phone casually and also in business calls. The silence of the Finnish listener is on the phone very confusing. On the other hand, Finns find it difficult to end a phone conversation in a foreign language or recognize the other's attempt to end it.

In the opinion of respondents of all nationalities, Finns are closer to Nature. Compared to English speakers, Finns also have more interest in the environment, but for Germans, Finns have less. Finns also honor authority more than the others do and avoid conflicts in conversation. All nationalities made the remark that Finns have less self-confidence than they and also that Finnish women seem to be more independent than women in America, Britain, and Germany.

The largest national differences seem to be in the area of nonverbal communication. Finns maintain a "pokerface", make little eye contact, show no feelings, make no use of their hands during conversation and keep at a greater distance from the partner.

Among "other" comments of the respondents, attention was focused on overlong pauses in conversation and the Finnish habit of bureaucrats not to give enough information or to give unclear answers. As a large difference between Finns and the respondents, almost all of the 225 respondents mentioned the Finnish periodic over-consumption of alcohol and the influence of alcohol on the behaviour of the otherwise shy and silent Finns.

9.5. Comparison of the Present Study with Laine-Sveiby's Study on Differences between Swedes and Finns

The results of the present study on the intercultural communication of Finns in German and in English as evaluated by native speakers of the respective languages are supported in many respects by Laine-Sveiby's (1987) study on differences between Swedes and Finns.

Laine-Sveiby (1987) has investigated national cultures as strategic tools in international relations, basing the study on the concept that awareness of one's own cultural characteristics combined with knowledge of other cultures represents a new strategy in international relations. The aim of this study was to discover the special features in the Finnish culture which, when used properly, would be worthwhile tools for Finns in relations with Swedes.

The subjects of the study were Finnish and Swedish representatives of working life, holding jobs in which they dealt with foreigners.

The data were gathered by means of a questionnaire including the following questions:

1. What do Finns/Swedes think of themselves?
2. How do Finns and Swedes experience each other?
3. What is each culture's particular flexibility in planning?
4. How do they react in conflicts?
5. What role do one's emotions have in one's behaviour?

Although the aims of Laine-Sveiby's study are much wider than those of the present study, the basic concepts of the studies under comparison are the same: to succeed in intercultural communication between different nations, it is important to become aware of one's own cultural behaviour and its influence in such intercultural communication, as well as to know the other cultures and the expectations of their representatives.

Laine-Sveiby's results suggest that the Swedes are more talkative than the Finns, Swedes make social conversation (small talk) in order to create a relaxed conversational atmosphere. To Finns, to discuss the weather during business is idle talk, talking nonsense. In Finland, small talk is of no importance or is rather negative in a business connection.

The Finnish language does not include "empty phrases". In addition, in Finland straight expression, right to the point is appreciated, and people are encouraged to express only high-content real messages, not obvious facts. The Swedes interpret this as Finns' trying to avoid more personal contact and may also interpret it as arrogance.

Turn-taking occurs more rapidly in the conversation of Swedes than of Finns. The Finns complain that they have difficulties getting into a Swedish conversation because the turn-taking is so fast. For Finns the word-flood of Swedes may seem exhausting. By the time the Finn has formed a question, somebody else is already speaking. When the Finn does not find a convenient time to jump into the conversation, he might present his question by interrupting somebody else's talk. Everybody looks at the interrupter, so the Finn suspects that he has somehow humiliated himself.

Data on Laine-Sveiby's other problem-areas suggest that Finns are more flexible than the Swedes, who have to plan everything far ahead. In Sweden it is impolite to give out information or invitations at short notice. In their attitude toward unexpected situations Finns are more flexible than Swedes. From the Swedish and also the German point of view Finns seem flexible, but from the English speakers' point of view Finns seem unspontaneous.

One of the strongest strategic tools for the Finns in intercultural communication is -- according to Laine-Sveiby -- that knowledge, know-how and education are more appreciated in Finland than in Sweden. This feature was noticed also by the native English and German speakers. For the Swedes, better mastery of social skills is a strategic tool in communication with Finns.

A Finn is aware of his/her special national stereotypes (boldness, "sisu", being man of few words, having goodness of heart). The Finns laugh with pleasure at their own characteristics, but foreigners are not supposed to laugh. Finns are curious what others think of them, but at the same time they are sensitive to critics.

The Swedes think there is no Swedish culture, for Swedes the key question is mainly of development. Swedes think they are modern and belong to one of the most modern nations of the world, which is the reason they feel great self-confidence in international contacts.

As a conclusion of her studies Laine-Sveiby suggests that the strong strategic tools of the Finns in intercultural communication with

Swedes are the way a Finn relates to his partner and shows flexibility, appreciation of education, knowledge and know-how, and as a precondition for successful communication, even has self-awareness regarding these characteristics.

The findings of Vaara's study (1992) on cultural phenomena in Finnish-Swedish mergers and acquisitions support the conclusions of Laine-Sveiby. Laine-Sveiby's study supports the results of the present study. The problem-areas of the straightforward Finns in intercultural communication involve their failure to master verbal social skills.

Sveiby's study shows that the Finnish culture-related communication patterns used in communication in Swedish with Swedes create similar problems as in Finns' English and German communication with the native speakers of these languages. The Swedes, and also the native English and German speakers are more talkative than Finns, and social conversation belongs to human interaction more in Sweden, America, Britain, Canada, Germany, Switzerland and Austria than in Finland. Oral communication can be said to be more valued in those countries than in Finland.

Foreign language teaching in Finland is thus of key importance in all efforts to teach Finns strategies for intercultural communication on the international level.

10. DISCUSSION

10.1. Discussion of Findings and Conclusions

The present publication is the main theoretical and empirical report on intercultural studies in my research project for promoting oral skills in foreign language teaching at school. The aim of this study was on the one hand to analyze the concept of intercultural communication from the perspective of foreign language education and on the other hand to investigate empirically how the objectives of teaching should be specified in terms of intercultural communication.

The results, which proved to be statistically valid, indicate that Finns using English and German in intercultural communication with native speakers master the grammar rather well, with difficulties caused by limited vocabulary, and particularly in English by wrong word choices as well as errors in the pronunciation of sounds and words. In addition, German communication was affected by the Finns' slowness and clumsiness of speech, the monotonous intonation of Finns in German and the fact that Finns do not know polite German language use. But Finns do not lack empathy or friendliness which are necessary elements in intercultural communication. Finns seem to have an honest and sincere desire to communicate successfully across cultural boundaries.

The differences between the English and German communication of Finns may be due to the fact that the most Finns have studied English many more years in school than they have German and thus know English better. After the Second World War German has been the third most taught foreign language after English and Swedish. Another reason might be that the German evaluators had lived on average longer in Finland than had the native English speakers. Over 50% of the German-speaking respondents but only 22% of the English-speakers had lived in Finland ten years or more. That those who have stayed over ten years in Finland were more critical of Finns' use of English/German than those who had lived in Finland a shorter time, is perhaps due to changing awareness of the underlying causes of Finnish behaviour at different stages during the English/German speakers' stay in Finland, as well as to changes in their own degree of adjustment to the Finnish environment. Could one reason for the Germans being more critical evaluators than other respondents be their stricter standards, just as the English may hold to stricter standards than the Americans?

The results of this study (both Likert-type and open answers) as well as Laine-Sveiby's and Vaara's studies suggest that the greatest dilemma of the Finns in foreign-language communication seems to be the Finnish culture-related communication patterns that the Finns transfer even into English/German/Swedish communication. Even the lack of technique in presenting arguments in English was considered to be a typical Finnish characteristic, not a part of English language skill, as it was classified according to the theory. In German data, it was classified in the area of emotional factors. Sallinen-Kuparinen (1986, 188) suggests, as a matter of fact, that Finnish values related to oral interaction contribute to the maintenance of consensus and harmony in a group and, more generally, also in society. It might be true that the Finns do not know how to argue in Finnish either. Only in the last few years has Finnish mother tongue teaching started to emphasize public speaking and oral communication in general.

One hopes that the elaborate descriptions of intercultural differences provide not only basic information and knowledge for discussion "as a change" in some English and German classes but will be seen by textbook writers as worth being included in English and German textbooks. The students would be much more interested in learning the language, even grammar, with the help of "real life" facts than with "the banana is yellow and curved" - type content. As mentioned before, the differences concern situations and topics from the English and German curricula.

The teaching of English, German and Swedish should aim to lower the barriers to intercultural communication caused by culture-related Finnish communication patterns. Students should be made aware of these barriers and be taught various communication strategies to avoid them and to overcome silence in communication. By constantly, year by year in school from the beginners' level, practicing the strategies with elaborated and changing topics of discussion, the high speaking threshold common to Finns will be lowered and the students will learn to master automatically the everyday routine-type conversation skills and will be ready to use them in real intercultural communication situations. One year in senior secondary school is not enough in English, German, Swedish and French to learn to master the strategies automatically in free communication even at school.

Effective communication among people of different cultures requires, much more than merely an "awareness" of different culture-related communication patterns. People never have really successful and positive intercultural communication unless they develop and use multiple interaction skills, such as multiple speech styles which include ways to structure conversations, forms of agreement and disagreement, and levels of speech reciprocity. (cf. Robinson 1988). This is not an unrealistic proposal for foreign language teachers. Naturally, proper language teacher education is of primary importance. The teacher can then herself apply his intercultural communication skills and knowledge to teaching according to the interest, knowledge and ability of her students. This study suggests that there are no big differences in this respect between different English or German speaking nationalities, which makes the adaptation of various speech styles easier.

Diversity in interaction not only presumes communication through verbal speech, but also through paralinguistic elements such as posture, facial expressions, and gestures, which may accompany speech or convey messages directly without any speech at all. The opinion of the Americans and British concerning the nonverbal communication of Finns was that there is hardly any. Body language is hardly used at all in Finland and even very little facial expression. Although 55% of the respondents did not think that Finns avoid eye-contact in communication, there were rather extensive descriptions in the open-ended answers of how Finns do avoid eye-contact and look down at the table when speaking, or look miserable all the time. His facial expression might even contradict a Finn's verbal message.

The importance of eye-contact in human communication in general has to be emphasized also in foreign language teaching. The first thing the language teacher has to do is to arrange the classroom setting so that the students are able to see each other's faces when speaking. It is still rather common for students to ask questions without even looking in the direction of the answerer's location.

As far as body language and gestures are concerned, it is not necessary for a foreign language student to learn to use all these ethnic features. For a Finnish student it might even be impossible, and also for a Finnish language teacher, for that matter. But the awareness of the existence of such features and the understanding of the meaning of them would possibly help to avoid misunderstandings in intercultural communication. Nonverbal communication should be explored in every language classroom.

On the basis of this study, taking Finnish culture-related behaviour patterns as disturbing factors and the differences in manners and mannerisms into consideration, **oral intercultural communication** can be operationalized for the implementation of school teaching to include the following knowledge and skills:

A. Basic oral language proficiency

1. Pronunciation, grammar, mastering of vocabulary and contexts

2. The ability to combine grammatical forms and meanings into coherent spoken messages

3. Fluency

4. Cultural awareness and sensitivity: awareness of and general knowledge about cultural differences by focusing on one's own culture and how it differs from others

5. Culture-related rules of behaviour and oral communication of the respective foreign language, communication strategies:

    - Beginning and keeping up the conversation, interrupting the partner, preventing such interruption, digressing from the subject, presenting a new subject, expressing opinions, softning and controlling speech, negotiating meaning, taking the listener into consideration, ending the conversation

    - The reaction of the listener, showing agreement, expressing a differing opinion, giving a negative answer

    - Winning time to keep up the conversation or to prepare one's own answer through drawing on such techniques as: making sounds, using pragma-particles, and repeating, hesitating, repairing one's speech, interrupting one's own speech and changing the direction of the topic

    - Presenting questions, arguments, dealing with conflicts

    - Good manners: greeting and addressing people, mentioning the name of the interlocutor, introducing oneself and other people, reacting to introductions, thanking, apologizing, behaving skillfully on the phone, expressing politeness and accepting it, offering congratulations, expressing sympathy, presenting and accepting an invitation, giving and receiving presents

- Social conversation (small talk)

- Understanding nonverbal communication
  (cf. communication strategies: German and English in Salo-Lee 1991, 6-14, Swedish in Jokiniemi 1992, French in Yli-Renko 1993b)

B. Human relations (education for international understanding and peace)

1. Co-operation, honesty, responsibility and reliability, flexibility, willingness to communicate in a foreign language, positive attitudes towards foreign languages and their speakers, ability to conciliate, show empathy and a desire for peace

2. Healthy self-confidence, positive self-image

3. Accepting and honoring cultural and other differences

4. Understanding different cultures and people

5. Having world-wide love for one's neighbour

C. Finnish cultural identity (all-round education)

From my experience in California (almost seven years) meeting there many Finnish people from Finland, and as a language teacher in Finland, I found a problem in the intercultural communication of Finns: they many times lack their own cultural identity, a sign of an all-round education.

With a knowledge of the language code and knowledge of one's own cultural environment as the basis for communication, meaning with good Finnish manners and knowledge and understanding of the other culture and awareness of possible differences, one can get along well in intercultural communication.

One's own cultural identity is a prerequisite for understanding of and respect of other people, their cultures. If we do not have a strong cultural identity of our own, we are not likely to appreciate other cultures. In foreign language teaching, it is important always to reflect upon foreign cultures in relation to our own culture and to discuss similarities and differences in order to develop positive attitudes towards the other cultures.

The Board of Education (cf. Pohjola 1991 in Yli-Renko 1992) has offered a list of skills comprising Finnish cultural identity. Many skills are the same as presented above. Additional skills can be mentioned:

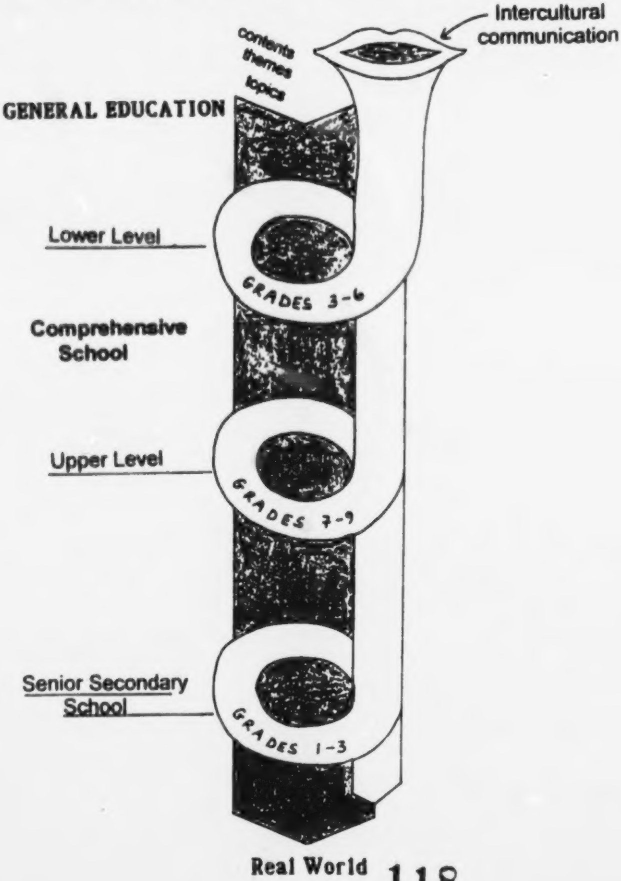
1. Mastering skills of everyday life, including good manners
2. Improving communication skills in the mother tongue
3. Internalizing Finnish ethical and humanistic values
4. Developing skills in gaining information
5. Maintaining good ecological attitudes
6. Having good general knowledge
7. Ensuring strong national identity does not exclude international thinking

Human relations and one's own cultural identity are educational aims of school and belong to education at all levels in school, not only in teaching of foreign languages. The responsibility of education -- even concerning good manners which the child should learn at home -- has become more and more the task of the school. A German respondent in this study suggested that Finnish parents don't have time to "bring up" their children, since mothers also have to be active in the working life, a situation not so common in Germany as in Finland.

In this research project, further work should be done concerning implementation of educational aims including international education in foreign language teaching. I have initiated (1993) an international comparative study (Finland, the USA, Australia, South Africa, Zimbabwe, Cameroon) on education for international understanding in pre-service teacher education.

More linguistic research is needed to chart all the above mentioned communication strategies in different foreign languages. Finnish discourse also needs more research in this respect. The research done so far is not very systematic and does not include all the necessary elements. Possible differences in the use of communication strategies between different languages deserve more attention.

Practicing oral intercultural communication should start at the beginners' level in everyday language-use situations and continue with the changing content of conversation, more advanced year by year all through the senior secondary school. Developing oral intercultural communication proficiency can (for example: in the first foreign language) be illustrated as a continuum in a following way:


Intercultural communication
contents
themes
topics
GENERAL EDUCATION
Lower Level
GRADES 3-6
Comprehensive School
Upper Level
GRADES 7-9
Senior Secondary School
GRADES 1-3
Real World

10.2. Challenges for Language Teacher Education

In Finland all teacher training has been centralized in the universities since 1979. Subject-teacher education was also revised, and it now includes more pedagogy than earlier. The subject student-teachers study the academic disciplines in subject departments, but at the same time they participate in teacher education programs in the Department of Education. The pedagogical studies consist of three elements: general educational courses, subject pedagogy and teaching practice. It takes about five to six years to become a subject teacher.

The general problem, at least in language teacher education, is that the different departments work independently and separately, knowing little about each other's work. Philological language departments have perhaps mainly continued to follow their academic discipline curricula, not taking language teaching at the school-level or the changes in the school curricula enough into consideration. In pedagogical studies, particularly language education and teaching practice, too much attention is focused only on teaching of the subject matter (language) and too little on implementation of the affective general aims of education, not to mention the affective aims connected with language teaching itself, particularly for intercultural communication, for instance international understanding and peace education. The subject-teachers traditionally do not consider themselves to be implementers of the affective aims of education as well.

The Department of Teacher Education should pay more attention to the implementation of educational aims and give student teachers knowledge how to integrate educational aims, including international education, with language teaching, how to develop the students' positive self-image and self-confidence, how to meet foreign students in the classroom, and how to gain knowledge and awareness of their own culture and knowledge of how to teach development of good human relations.

These studies show that intercultural communication is a big challenge that is facing us language-teacher educators. There is also growing knowledge to guide us to equip student-teachers with a sufficient basis for intercultural communication. More research-based knowledge about language-teacher education is, however, needed. Language teachers and language-teacher educators are of key importance in developing linguistic, practical and social skills and positive attitudes of Finns, to enable them to participate fully in the future development of Europe and -- why not? -- the whole world.

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2. Introducing and making acquitances, friendships

3. Thanking, apologizing, giving and receiving presents

4. Addressing people

5. Table manners

6. Paying visits to homes (also "sauna" experiences, summerplaces)

7. Phone conversation

8. Differences in cultural values (nature relationship, activity orientation, efficiency and practicality, materialism, time orientation, human nature orientation, perception of the self, social relationships: equality and conformity etc.)

9. Differences in nonverbal communication (general appearance, body movements, facial expressions, touch, smell, space and distance etc.)

10. Please feel free to comment on any aspect of communication with Finns that created an unusual situation for you. All comments will be highly appreciated.

Thank you very much for your trouble.

Appendix 1a

Questionnaire

The results of this this questionnaire will be used solely for developing the English language teaching at school. All information will be confidential. Please carefully answer every item.

Please circle the right number in the following questions:

1. What is your nationality? 1. American 2. British 3. Canadian 4. Other, what?

2. Sex: 1. female 2. male

3. What is your age?
1. under 20
2. 21-30
3. 31-40
4. 41-50
5. over 50

4. Can you speak Finnish?
1. not at all
2. a few words
3. somewhat
4. well

Please answer the following questions:

5. How long have you lived in Finland (in months)?

6. In which situations do you use English with Finns? (e.g. in social occasions, business, daily routine as shopping, post office, gas station etc.)

English communication

Please mark an X after each statement to show which alternative most closely corresponds to your opinion. Use "I can't say" only when you really don't know.

Variable	English communication with a Finn is often affected by the following:	fully agree	somewhat agree	can't say	somewhat disagree	fully disagree
V6	7. errors in pronunciation of individual sounds and words					
V7	8. errors in sentence intonation					

PTO

	fully agree	somewhat agree	can't say	somewhat disagree	fully disagree
V8 9. errors in grammatical forms					
V9 10. incorrect sentence structure					
V10 11. limited vocabulary					
V11 12. wrong word choices					
V12 13. the slowness and clumsiness of speech					
V13 14. Finns are shy to speak English.					
V14 15. Finns don't keep up conversation.					
V15 16. Finns accept silence in communication.					
V16 17. Finns are not aware of polite English language usage (please etc.).					
V17 18. The behaviour of Finns seems distant.					
V18 19. Finns avoid eye contact in a disturbing manner.					
V19 20. Finns are nervous when speaking English.					
V20 21. Finns correct their linguistic mistakes when speaking.					

	fully agree	somewhat agree	can't say	somewhat disagree	fully disagree
V21 22. Finns lack the technic in presenting arguments in English.					
V22 23. Finns don't always notice how others feel in conversation.					
V23 24. The Finns' conversation is self-centered.					
V24 25. Finns may be boring in discussion.					
V25 26. Finns may be hesitant and frustrated in conversation skills.					
V26 27. The monotonous conversation pattern of the Finns may create an unenthusiastic feeling in conversation.					
V27 28. Finns may demonstrate a feeling of unfriendliness in conversation.					
V28 29. Finns appear guarded in personal conversation.					
V29 30. Finnish men speak better English than women.					

Intercultural differences

In which of the following situations have you noticed differences between the manners in your country and Finland? Please formulate your answers freely.

1. Greeting and meeting people (handshaking, kissing, hugging etc.)

PTO

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3.Danken, Entschuldigen, Geben und Nehmen von Geschenken

4. Anrede (Duzen, Siezen usw.)

5. Tischsitten

6. Familienbesuche (auch Saunaerfahrungen, Sommerhäuschen)

7. Telephongespräche

8. Unterschiede in kulturellen Werten (Beziehung zur Natur, Aktivität, Effektivität und Zweckmässigkeit, Materialismus, Zeitbegriff, Selbsteinschätzung, soziale Beziehungen: Gleichberechtigung, Anpassung usw.)

9. Unterschiede in der nonverbalen Kommunikation (das Äussere, Körperbewegungen, Gesichtsausdruck, Berühren, Geruch, Ortswahl und Entfernung vom Gesprächspartner usw.)

10. Bitte, schreiben Sie über jeden beliebigen Aspekt der Kommunikation mit Finnen, der eine ungewöhnliche Situation schuf. Alle Äusserungen werden gern berücksichtigt.

Vielen Dank für Ihre Mühe!

Frageformular

Die Resultate dieses Frageformulars werden nur für die Entwicklung des Deutschunterrichts im finnischen Gymnasium benutzt. Die Informationen sind vertraulich. Bitte, alle Punkte sorgfältig berücksichtigen!

Bitte, kreisen Sie die richtige Nummer in den folgenden Fragen ein:

1. Aus welchem Land kommen Sie? 1. Bundesrepublik Deutschla
   2. DDR
   3. Österreich
   4. Schweiz

2. Geschlecht: 1. weiblich 2. männlich

3. Alter: 1. unter 20
   2. 21-30
   3. 31-40
   4. 41-50
   5. über 50

4. Können Sie Finnisch? 1. nein
   2. einige Wörter
   3. einigermassen
   4. gut

Bitte, beantworten Sie die folgenden Fragen:

5. Wie lange wohnen Sie in Finnland? ____________

6. In welchen Situationen sprechen Sie mit den Finnen Deutsch? (z.B. geschäftlich, sozial, alltäglich wie beim Einkaufen etc.)

____

____

Deutsche Kommunikation

Bitte, markieren Sie ein X nach jeder Behauptung um zu zeigen, welche Alternative Ihrer Meinung am besten entspricht. Gebrauchen Sie "schwer zu sagen" nur dann, wenn Sie wirklich keine Meinung haben.

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Bitte umblättern!

Die deutsche Kommunikation mit Finnen ist oft beeinträchtigt:	völlig derselben Meinung	nicht ganz derselben Meinung	schwer zu sagen	ungefähr anderer Meinung	völlig anderer Meinung
7.Fehler in der Aussprache einzelner Wörter und Laute					
8.Fehler in der Satzintonation					
9.Fehler in den grammatischen Formen					
10.Fehler in der Satzstruktur					
11.begrenzter Wortschatz					
12.falsche Wortwahl					
13.Langsames Tempo und sprachliche Unbeholfenheit					
14.Finnen scheuen sich, Deutsch zu sprechen.					
15.Finnen halten die Konversation nicht durch.					
16.Finnen akzeptieren Schweigen in der Konversation.					
17.Finnen können nicht höfliche deutsche Redensarten gebrauchen.					
18.Das Verhalten der Finnen scheint distanziert zu sein.					
19.Finnen vermeiden Augenkontakt in störendem Mass.					
20.Finnen sind nervös, wenn sie Deutsch sprechen.					
21.Finnen verbessern oft ihre Sprechfehler					
22.Finnen können nicht argumentieren.					

	völlig derselben Meinung	nicht ganz derselben Meinung	schwer zu sagen	ungefähr anderer Meinung	völlig anderer Meinung
23.Finnen sind manchmal taktlos.					
24.Finnen sind zu einseitig selbstzentriert					
25.Finnen können langweilig in der Konversation sein.					
26.Finnen können zögern und stören dadurch die Konversation.					
27.Die monotone Intonation der Finnen kann einen lähmenden Einfluss auf die Konversation haben.					
28.Finnen können in der Konversation unfreundlich wirken.					
29.Finnen sind zurückhaltend in der persönlichen Konversation.					
30.Finnische Männer sprechen besser Deutsch als die Frauen.					

Interkulturelle Unterschiede

In welchen der folgenden Situationen haben Sie Unterschiede zwischen deutschem und finnischem Verhalten bemerkt?
Bitte, antworten Sie frei!

1.Begrüssen und Treffen (Händeschütteln, Wangenkuss, Umarmen usw.)

2.Vorstellung und Kennenlernen, Freundschaft schliessen

Bitte umblättern!

Correlation matrix ENGLISH Appendix 2a

	V6	V7	V8	V9	V10	V11	V12	V13	V14	V15	V16	V17	V18
	6	7	8	9	10	11	12	13	14	15	16	17	18
6	1.000												
7	0.623	1.000											
8	0.559	0.447	1.000										
9	0.433	0.534	0.695	1.000									
10	0.263	0.194	0.157	0.119	1.000								
11	0.366	0.400	0.406	0.316	0.492	1.000							
12	0.322	0.406	0.300	0.341	0.349	0.358	1.000						
13	0.117	0.205	0.052	0.140	0.145	0.162	0.327	1.000					
14	0.052	0.143	-0.020	0.021	0.079	-0.007	0.173	0.366	1.000				
15	0.101	0.165	-0.057	-0.031	0.047	0.015	0.198	0.321	0.533	1.000			
16	0.151	0.118	0.258	0.211	0.198	0.077	0.225	0.101	0.347	0.141	1.000		
17	0.118	0.073	0.016	-0.050	0.274	0.048	0.094	0.188	0.282	0.286	0.175	1.000	
18	0.080	0.141	0.050	0.024	0.127	0.117	0.132	0.204	0.322	0.353	0.145	0.472	1.000
19	0.199	0.266	0.154	0.184	0.215	0.245	0.334	0.584	0.344	0.276	0.112	0.248	0.286
20	0.014	0.091	-0.070	0.032	0.080	0.060	0.152	0.063	0.040	0.028	0.037	0.078	0.001
21	0.096	0.208	-0.011	0.038	0.208	0.137	0.319	0.435	0.458	0.343	0.223	0.346	0.304
22	0.091	0.170	-0.001	0.132	0.313	0.217	0.267	0.113	0.104	0.131	0.184	0.343	0.213
23	0.114	0.197	0.029	0.109	0.284	0.234	0.210	0.013	0.182	0.177	0.201	0.309	0.210
24	0.233	0.167	0.144	0.160	0.214	0.278	0.282	0.163	0.347	0.335	0.263	0.303	0.359
25	0.249	0.236	0.249	0.188	0.387	0.347	0.218	0.235	0.175	0.228	0.146	0.115	0.101
26	0.111	0.070	0.043	0.022	0.089	0.022	0.257	0.069	0.306	0.297	0.153	0.189	0.231
27	0.077	0.012	0.108	0.073	0.114	0.018	0.131	0.079	0.218	0.046	0.112	0.275	0.229
28	-0.044	-0.031	-0.157	-0.138	0.073	-0.085	-0.051	0.116	0.247	0.285	-0.074	0.389	0.367
29	0.058	0.057	0.021	0.008	0.076	0.096	-0.021	0.101	-0.027	-0.031	-0.076	-0.077	-0.042

	V19	V20	V21	V22	V23	V24	V25	V26	V27	V28	V29
	19	20	21	22	23	24	25	26	27	28	29
19	1.000										
20	0.081	1.000									
21	0.252	0.173	1.000								
22	0.104	0.213	0.447	1.000							
23	0.130	0.255	0.430	0.533	1.000						
24	0.217	-0.001	0.349	0.435	0.490	1.000					
25	0.337	0.052	0.105	0.261	0.231	0.290	1.000				
26	0.112	0.087	0.277	0.337	0.346	0.539	0.170	1.000			
27	0.107	0.055	0.221	0.321	0.293	0.499	0.186	0.477	1.000		
28	0.218	0.018	0.306	0.315	0.325	0.225	0.131	0.200	0.299	1.000	
29	0.038	0.014	0.037	0.116	0.107	0.089	0.103	0.082	0.098	0.050	1.000

Correlation matrix GERMAN Appendix 2b

		V6	V7	V8	V9	V10	V11	V12	V13	V14	V15	V16	V17	V18
		6	7	8	9	10	11	12	13	14	15	16	17	18
V6	6	1.000												
V7	7	0.671	1.000											
V8	8	0.515	0.500	1.000										
V9	9	0.495	0.519	0.771	1.000									
V10	10	0.182	0.205	0.330	0.381	1.000								
V11	11	0.323	0.261	0.372	0.385	0.590	1.000							
V12	12	0.461	0.451	0.240	0.205	0.183	0.163	1.000						
V13	13	0.130	0.068	-0.013	-0.045	0.375	0.250	0.346	1.000					
V14	14	0.225	0.263	0.249	0.306	0.493	0.222	0.347	0.467	1.000				
V15	15	-0.103	-0.010	0.153	0.123	0.090	0.132	0.163	0.105	0.103	1.000			
V16	16	0.233	0.339	0.204	0.218	0.214	0.338	0.280	0.036	0.198	0.171	1.000		
V17	17	0.102	0.099	-0.029	-0.107	0.048	0.002	0.293	0.409	0.284	0.197	0.221	1.000	
V18	18	0.250	0.174	0.056	0.012	0.082	0.179	0.310	0.272	0.331	0.158	0.095	0.443	1.000
V19	19	0.306	0.352	0.103	0.104	0.183	0.171	0.455	0.349	0.476	0.163	0.168	0.327	[illegible]
V20	20	0.155	0.175	0.147	0.118	0.133	0.104	0.262	0.300	0.286	0.111	0.009	0.195	[illegible]
V21	21	0.338	0.257	0.213	0.229	0.156	0.160	0.334	0.241	0.434	0.180	0.215	0.235	[illegible]
V22	22	0.263	0.182	0.074	0.140	0.031	0.061	0.098	-0.059	0.232	0.194	0.364	0.288	[illegible]
V23	23	0.253	0.333	0.040	0.043	0.130	-0.008	0.317	0.042	0.489	0.230	0.276	0.428	[illegible]
V24	24	0.247	0.284	0.200	0.034	0.246	0.230	0.366	0.155	0.241	0.189	0.499	0.375	[illegible]
V25	25	0.386	0.404	0.173	0.139	0.164	0.170	0.516	0.260	0.280	0.143	0.274	0.301	[illegible]
V26	26	0.461	0.467	0.152	0.148	-0.031	0.124	0.368	0.118	0.212	-0.120	0.288	0.219	[illegible]
V27	27	0.058	0.119	-0.050	0.056	-0.001	0.008	0.152	0.090	0.220	0.198	0.358	0.268	[illegible]
V28	28	0.130	0.033	0.064	0.084	-0.083	0.075	-0.008	0.161	0.156	0.118	0.010	0.407	[illegible]
V29	29	0.254	0.206	0.123	0.028	0.006	0.069	0.173	0.041	0.108	0.136	-0.078	-0.001	0.148

		V19	V20	V21	V22	V23	V24	V25	V26	V27	V28	V29
		19	20	21	22	23	24	25	26	27	28	29
V19	19	1.000										
V20	20	0.372	1.000									
V21	21	0.539	0.302	1.000								
V22	22	0.195	0.048	0.154	1.000							
V23	23	0.402	0.089	0.400	0.387	1.000						
V24	24	0.324	0.150	0.366	0.241	0.352	1.000					
V25	25	0.366	0.392	0.392	0.108	0.372	0.415	1.000				
V26	26	0.361	0.141	0.375	0.158	0.183	0.358	0.399	1.000			
V27	27	0.236	0.064	0.248	0.391	0.323	0.160	0.215	0.442	1.000		
V28	28	0.205	0.005	0.165	0.116	0.232	0.049	0.211	0.190	0.220	1.000	
V29	29	0.153	0.255	0.148	0.121	0.100	0.082	0.200	-0.011	-0.088	0.161	1.000

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Appendix 3/1

Squared multiple correlations and communalities

SQUARED MULTIPLE CORRELATIONS (SMC) OF EACH VARIABLE WITH ALL OTHER VARIABLES

		English			German
6	V6	0.51405	6	V6	0.71715
7	V7	0.57350	7	V7	0.62126
8	V8	0.54130	8	V8	0.69767
9	V9	0.59872	9	V9	0.73521
10	V10	0.41832	10	V10	0.59434
11	V11	0.48973	11	V11	0.51086
12	V12	0.41823	12	V12	0.52730
13	V13	0.52086	13	V13	0.56645
14	V14	0.51065	14	V14	0.67878
15	V15	0.45531	15	V15	0.38084
16	V16	0.30977	16	V16	0.46711
17	V17	0.42540	17	V17	0.55708
18	V18	0.36777	18	V18	0.49558
19	V19	0.47190	19	V19	0.55489
20	V20	0.13860	20	V20	0.38206
21	V21	0.53000	21	V21	0.49637
22	V22	0.50496	22	V22	0.40568
23	V23	0.50368	23	V23	0.63159
24	V24	0.58465	24	V24	0.50324
25	V25	0.33525	25	V25	0.51719
26	V26	0.43371	26	V26	0.58721
27	V27	0.42937	27	V27	0.48297
28	V28	0.41232	28	V28	0.40838
29	V29	0.10610	29	V29	0.30123

Appendix 3/2

Communalities

English			German		
6	V6	0.4519	6	V6	0.5969
7	V7	0.4942	7	V7	0.6038
8	V8	0.6938	8	V8	0.6503
9	V9	0.5510	9	V9	0.6275
10	V10	0.3676	10	V10	0.5480
11	V11	0.4805	11	V11	0.3789
12	V12	0.3647	12	V12	0.3865
13	V13	0.5187	13	V13	0.4731
14	V14	0.5548	14	V14	0.4937
15	V15	0.4193	15	V15	0.0743
16	V16	0.1529	16	V16	0.2311
17	V17	0.3099	17	V17	0.4172
18	V18	0.2971	18	V18	0.3966
19	V19	0.4627	19	V19	0.5002
20	V20	0.0820	20	V20	0.1737
21	V21	0.4455	21	V21	0.4103
22	V22	0.5530	22	V22	0.1859
23	V23	0.5250	23	V23	0.3986
24	V24	0.6008	24	V24	0.3035
25	V25	0.2374	25	V25	0.4014
26	V26	0.4283	26	V26	0.4192
27	V27	0.3726	27	V27	0.2748
28	V28	0.3194	28	V28	0.1154
29	V29	0.0287	29	V29	0.0478

Appendix 4/1 English and German speakers' evaluations of the communicative competence of Finns in oral intercultural communication in English and in German

English speakers = E (N = 109)
German speakers = G (N = 116)

Item	Disturbing factors		fully agree %	somewhat agree %	can't say %	somewhat disagree %	fully disagree %	Mean	S.D.	t
6	Errors in pronunciation of sounds and words	E	18	46	2	24	10	2.6	1.30	-.84
		G	25	32	2	24	17	2.8	1.49	
7	Errors in sentence intonation	E	17	38	4	28	13	2.8	1.35	.56
		G	25	34	2	22	17	2.7	1.47	
8	Errors in grammatical forms	E	15	37	3	36	9	2.9	1.30	1.14
		G	28	29	2	29	12	2.7	1.46	
9	Incorrect sentence structure	E	13	45	5	27	10	2.8	1.26	
		G	29	31	4	28	8	2.6	1.37	1.17
10	Limited vocabulary	E	23	50	1	18	8	2.4	1.25	
		G	40	35	3	18	4	2.1	1.21	1.80
11	Wrong word choices	E	16	42	7	28	7	2.7	1.26	
		G	24	40	1	26	9	2.5	1.35	.70
12	The slowness and clumsiness of speech	E	10	33	5	41	11	3.1	1.26	3.01**
		G	30	30	5	22	13	2.6	1.43	
20	Finns correct their linguistic mistakes when speaking	E	4	38	20	29	9	3.0	1.09	
		G	10	31	10	30	19	2.8	1.35	1.23
16	Finns are not aware of polite English/German language use (please, etc.)	E	15	34	6	28	17	3.0	1.37	
		G	26	38	4	18	14	2.6	1.41	2.24*
21	Finns lack the technique in presenting arguments in In English/German	E	10	30	12	36	12	3.1	1.24	
		G	18	27	5	19	30	3.1	1.55	-.30

* $p < 0.05$
** $p < 0.01$
*** $p < 0.001$

Appendix 4/2 English and German speakers' evaluations of Finnish culture-related behaviour in intercultural communication in English and German

	English speakers = E (N = 109) German speaker = G (N = 116)		fully agree	some-what agree	can't say	some-what dis-agree	fully dis-agree			
Item	Disturbing factors		%	%	%	%	%	Mean	S.D.	t
13	Finns are shy to speak English/ German	E	28	36	2	23	11	2.5	1.40	2.95**
		G	47	31	3	13	6	2.0	1.26	
14	Finns don't keep up conversation	E	18	34	10	33	5	2.7	1.23	-1.00
		G	23	24	9	28	16	2.9	1.44	
15	Finns accept silence in communication	E	36	36	14	10	4	2.1	1.11	2.95**
		G	62	22	6	7	3	1.7	1.05	
17	The behaviour of Finns seems distant	E	20	42	9	22	7	2.6	1.24	2.90**
		G	49	28	1	14	8	2.1	1.35	
18	Finns avoid eye contact	E	14	17	14	37	18	3.3	1.33	2.32*
		G	21	32	6	22	19	2.8	1.46	
19	Finns are nervous when speaking English/ German	E	15	43	3	34	5	2.7	1.23	-2.42*
		G	11	31	10	29	19	3.1	1.34	
25	Finns may be hesitant and frustrated in conversation skills	E	11	55	11	18	5	2.5	1.06	-1.41
		G	19	39	4	27	11	2.7	1.34	
28	Finns appear guarded in personal conversation	E	24	56	5	10	5	2.1	1.06	2.64**
		G	55	33	1	6	5	1.7	1.10	
29	Finnish men speak better English than women	E	4	6	22	19	49	4.0	1.14	1.08
		G	1	6	23	13	57	4.2	1.05	

* $p < 0.05$
** $p < 0.01$
*** $p < 0.001$

Appendix 4/3. Evaluations of English and German speakers of emotional aspects of intercultural communication of Finns in English

Item	English speakers = E (N = 109) German speakers = g (N = 116) Disturbing factors		fully agree %	some-what agree %	can't say %	some-what dis-agree %	fully dis-agree %	Mean	S.D.	t
22	Finns don't always notice how others feel	E	7	27	26	32	8	3.1	1.10	-1.25
	in conversation	G	18	22	8	15	37	3.3	1.58	
23	The Finns' conversation is	E	5	12	17	39	27	3.7	1.12	5.26***
	self-centered	G	21	30	14	17	18	2.8	1.41	
24	Finns may be boring in	E	9	27	7	32	25	3.4	1.35	4.59***
	discussion	G	25	35	10	22	8	2.5	1.30	
26	The monotonous conversation pattern	E	14	36	8	29	13	2.9	1.31	1.46
	of the Finns may create unenthusiastic feeling in conversation	G	27	31	5	24	13	2.6	1.43	
27	Finns may demonstrate a feeling of unfriendliness	E	6	27	11	39	17	3.3	1.24	2.42*
	in conversation	G	23	29	5	24	19	2.9	1.49	

* $p<0.05$
** $p<0.01$
*** $p<0.001$

Appendix 5/1

Evaluations of English speakers with regard to length of stay in Finland
(in percentages)

Scale: 1 fully agree 4 somewhat disagree
2 somewhat agree 5 fully disagree
3 don't know

		Length of stay (years)						Length of stay (years)			
		<1	1-<2	2-<5	≥10			<1	1-<2	2-<5	≥10
V6	1	21.2	13.6	25.0	8.0	V18	1	16.0	18.2	9.1	12.5
	2	54.5	40.9	50.0	40.0		2	16.0	18.2	9.1	25.0
	3	0.0	0.0	8.3	0.0		3	12.0	21.2	9.1	12.5
	4	21.2	31.8	12.5	36.0		4	32.0	30.3	9.1	0.0
	5	3.0	13.6	4.2	16.0		5	24.0	12.1	31.8	12.5
V7	1	16.0	24.2	0.0	20.8	V19	1	12.0	15.2	9.1	25.0
	2	16.0	39.4	45.5	54.2		2	32.0	42.4	68.2	29.2
	3	0.0	3.0	9.1	4.2		3	8.0	0.0	0.0	4.2
	4	56.0	24.2	27.3	12.5		4	40.0	36.4	18.2	37.5
	5	12.0	9.1	18.2	8.3		5	8.0	6.1	4.5	4.2
V8	1	12.0	12.1	4.5	25.0	V20	1	0.0	0.0	9.1	8.3
	2	40.0	42.4	36.4	29.2		2	36.0	36.4	36.4	37.5
	3	0.0	6.1	0.0	4.2		3	24.0	27.3	18.2	12.5
	4	32.0	36.4	54.5	33.3		4	36.0	24.2	31.8	29.2
	5	16.0	3.0	4.5	8.3		5	4.0	12.1	4.5	12.5
V9	1	8.0	9.1	9.1	25.0	V21	1	0.0	12.1	0.0	25.0
	2	44.0	57.6	31.8	50.0		2	16.0	27.3	36.4	37.5
	3	8.0	6.1	9.1	0.0		3	8.0	27.3	0.0	8.3
	4	28.0	21.2	40.9	16.7		4	72.0	21.2	40.9	20.8
	5	12.0	6.1	9.1	8.3		5	4.0	12.1	22.7	8.3
V10	1	36.0	18.2	27.3	12.5	V22	1	4.0	6.1	4.5	8.3
	2	36.0	51.5	36.4	70.8		2	16.0	33.3	18.2	45.8
	3	0.0	3.0	0.0	0.0		3	36.0	33.3	13.6	16.7
	4	16.0	18.2	36.4	8.3		4	40.0	18.2	59.1	20.8
	5	12.0	9.1	0.0	8.3		5	8.0	9.1	4.5	8.3
V11	1	24.0	15.2	0.0	20.8	V23	1	4.0	3.0	0.0	12.5
	2	28.0	45.5	50.0	45.8		2	4.0	6.1	4.5	29.2
	3	4.0	3.0	13.6	12.5		3	16.0	24.2	18.2	12.5
	4	28.0	33.3	31.8	16.7		4	48.0	42.4	45.5	25.0
	5	16.0	3.0	4.5	4.2		5	28.0	24.2	31.8	20.8
V12	1	4.0	12.1	0.0	20.8	V24	1	12.0	9.1	0.0	16.7
	2	28.0	30.3	27.3	54.2		2	8.0	24.2	36.4	33.3
	3	4.0	3.0	4.5	8.3		3	4.0	12.1	0.0	12.5
	4	44.0	48.5	54.5	12.5		4	36.0	33.3	31.8	29.2
	5	20.0	6.1	13.6	4.2		5	40.0	21.2	31.8	8.3
V13	1	24.0	27.3	27.3	37.5	V25	1	16.0	12.1	0.0	16.7
	2	28.0	30.3	40.9	41.7		2	44.0	60.6	77.3	37.5
	3	4.0	3.0	0.0	4.2		3	8.0	9.1	9.1	20.8
	4	32.0	21.2	31.8	8.3		4	20.0	18.2	13.6	16.7
	5	12.0	21.2	0.0	8.3		5	12.0	0.0	0.0	8.3

Appendix 5/2

		Length of stay (years)						Length of stay (years)			
		<1	1-<2	2-<5	≥10			<1	1-<2	2-<5	≥10
V14	1	12.0	15.2	13.6	29.2	V26	1	8.0	6.1	9.1	37.5
	2	24.0	39.4	31.8	33.3		2	40.0	42.4	31.8	25.0
	3	16.0	15.2	0.0	8.3		3	12.0	6.1	9.1	8.3
	4	40.0	24.2	54.5	25.0		4	24.0	36.4	27.3	29.2
	5	8.0	6.1	0.0	4.2		5	16.0	9.1	22.7	0.0
V15	1	12.0	36.4	31.8	62.5	V27	1	4.0	6.1	0.0	12.5
	2	36.0	39.4	54.5	16.7		2	24.0	36.4	31.8	16.7
	3	32.0	15.2	4.5	4.2		3	12.0	15.2	0.0	12.5
	4	20.0	3.0	9.1	12.5		4	52.0	30.3	36.4	45.8
	5	0.0	6.1	0.0	4.2		5	8.0	12.1	31.8	12.5
V16	1	12.0	12.1	4.5	25.0	V28	1	8.0	30.3	36.4	20.8
	2	28.0	42.4	27.3	37.5		2	72.0	51.5	50.0	54.2
	3	16.0	3.0	0.0	8.3		3	8.0	9.1	0.0	0.0
	4	28.0	27.3	40.9	20.8		4	8.0	6.1	13.6	16.7
	5	16.0	15.2	27.3	8.3		5	4.0	3.0	0.0	8.3
V17	1	16.0	21.2	18.2	16.7	V29	1	0.0	3.0	13.6	0.0
	2	20.0	63.6	27.3	54.2		2	0.0	9.1	9.1	8.3
	3	16.0	6.1	13.6	0.0		3	24.0	27.3	22.7	12.5
	4	36.0	6.1	36.4	20.8		4	28.0	9.1	13.6	29.2
	5	12.0	3.0	4.5	8.3		5	48.0	51.5	40.9	50.0

Appendix 6

English speakers' evaluations with regard to nationality

V	American Mean	American S.D.	British Mean	British S.D.	t	
6	2.75	1.29	2.85	1.31	- .38	
7	2.85	1.26	3.18	1.38	-1.12	
8	2.96	1.26	2.88	1.32	.29	
9	2.95	1.30	2.59	1.21	1.30	
10	2.55	1.23	2.32	1.32	.80	
11	2.60	1.23	2.97	1.31	-1.35	
12	3.24	1.23	3.18	1.22	.22	
13	2.42	1.37	2.71	1.45	- .94	
14	2.95	1.30	2.59	1.18	1.30	
15	2.13	1.12	2.09	1.16	.16	
16	3.40	1.41	2.56	1.16	2.92	xx
17	2.58	1.29	2.47	1.21	.41	
18	3.16	1.34	3.62	1.33	-1.56	
19	2.45	1.09	3.09	1.24	-2.53	xx
20	3.04	1.09	2.94	1.18	.39	
21	3.13	1.28	3.12	1.15	.04	
22	3.07	1.02	2.94	1.20	.55	
23	3.75	1.08	3.67	1.09	.29	
24	3.40	1.30	3.24	1.46	.55	
25	2.47	.98	2.50	1.05	- .12	
26	3.09	1.31	2.88	1.27	.74	
27	3.38	1.21	3.18	1.24	.77	
28	2.04	1.04	2.29	1.09	-1.12	
29	3.89	1.20	4.38	.82	-2.11	x

x $p < 0.05$
xx $p < 0.01$
xxx $p < 0.001$

Appendix 7a/1

ENGLISH

Principal axis factor analysis for the oral English communication variables. Varimax solution.

Variable	Factor 1	Factor 2	Factor 3	
6	0.66	0.07	0.07	
7	0.69	0.04	0.17	
8	0.75	-0.02	-0.07	
9	0.71	-0.00	-0.02	
10	0.36	0.31	0.10	
11	0.59	0.17	0.03	
12	0.51	0.19	0.26	
13	0.21	-0.04	0.65	
14	0.00	0.20	0.66	
15	-0.01	0.18	0.61	
16	0.23	0.19	0.19	
17	-0.01	0.42	0.37	
18	0.03	0.32	0.44	
19	0.29	0.04	0.59	
20	0.04	0.17	0.05	
21	0.08	0.42	0.50	
22	0.14	0.68	0.09	
23	0.14	0.70	0.08	
24	0.21	0.65	0.25	
25	0.36	0.24	0.20	
26	0.04	0.53	0.19	
27	0.03	0.54	0.10	
28	-0.22	0.42	0.32	
29	0.08	0.11	-0.04	
Eigenvalue	4.99	2.46	1.26	8.71
Percentage of total variance	20.8	10.3	5.2	36.3

__Factor interpretations__

I Grammatical competence

Variable	Load	Item
8	.75	errors in grammatical forms
9	.71	incorrect sentence structure
7	.69	errors in sentence intonation
6	.66	errors in pronunciation of sounds and words
11	.59	wrong word choices
12	.51	the slowness and clumsiness of speech

II Emotional aspects

Variable	Load	Item
23	.70	The Finns' conversation is self-centered.
22	.68	Finns do not always notice how others feel in conversation.
24	.65	Finns may be boring in discussion.
27	.54	Finns may demonstrate a feeling of unfriendliness in conversation.
26	.53	The monotonous conversation pattern of the Finns may create an unenthusiastic feeling in conversation.

III Finnish culture

Variable	Load	Item
14	.66	Finns do not keep up conversation.
13	.65	Finns are shy to speak English.
15	.61	Finns accept silence in communication.
19	.59	Finns are nervous when speaking English.
21	.50	Finns lack the technique in presenting arguments in English.

Appendix 7b/1

GERMAN

Principal axis factor analysis for the oral German communication variables. Varimax solution.

Variable	Factor 1	Factor 2	Factor 3	
6	0.36	0.68	0.05	
7	0.35	0.70	0.04	
8	-0.05	0.79	0.16	
9	-0.02	0.79	0.09	
10	-0.12	0.34	0.65	
11	-0.05	0.44	0.43	
12	0.47	0.32	0.26	
13	0.16	-0.08	0.67	
14	0.33	0.20	0.59	
15	0.18	0.01	0.20	
16	0.38	0.29	0.05	
17	0.54	-0.17	0.31	
18	0.54	-0.01	0.32	
19	0.56	0.11	0.42	
20	0.21	0.11	0.34	
21	0.52	0.20	0.33	
22	0.41	0.14	-0.04	
23	0.61	0.04	0.17	
24	0.46	0.21	0.21	
25	0.53	0.24	0.26	
26	0.57	0.30	-0.05	
27	0.52	-0.02	-0.02	
28	0.33	0.02	0.09	
29	0.13	0.13	0.11	
Eigenvalue	3.77	3.05	2.30	9.12
Percentage of total variance	15.7	12.7	9.5	37.9

Appendix 7b/2

Factor interpretations

GERMAN

I Emotional aspects

Variable	Load	Item
23	.61	The Finns' conversations is self-centered.
26	.57	The monotonous conversation pattern of the Finns may create an unenthusiastic feeling in conversation.
19	.56	Finns are nervous when speaking German.
17	.54	The behaviour of Finns seems distant.
18	.54	Finns avoid eye contact in a disturbing manner.
25	.53	Finns may be hesitant and frusrated in conversation skills.
27	.52	Finns may demonstrate a feeling of unfriendliness in conversation.
21	.52	Finns lack the technic in presenting arguments in German.
II Grammatical competence		
8	.79	Errors in grammatical forms.
9	.79	Incorrect sentence structure.
7	.70	Errors in sentence intonation.
6	.68	Errors in pronunciation of individual sounds and words.
III Finnish culture		
13	.67	Finns are shy to speak German.
10	.65	Limited vocabulary.
14	.59	Finns don't keep up conversation.

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